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# IROQUOLAN COSMOLOGY

FIRST PART

BY

J. N. B. HEWITT

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## INTRODUCTION

The term Iroquoian is derived from the name Iroquois, which, adapted from the Algonquian Indian language by the early French explorers, was applied originally to a group of five tribes then united in a permanent confederacy for offense and defense, and inhabiting the central and eastern portions of the region now comprised within the State of New York. Among other names they were called the Five Nations, and the League of the Iroquois, and, after their adoption of the Tuscaroras, in 1722, the Six Nations. These five tribes attained the zenith of their remarkable career during the latter part of the seventeenth century, when, by the exploitation of the fundamental principles of the constitution of their League, they dominated by force of arms the greater part of the watershed of the Great lakes. Never very numerous, they reached this commanding position by an incisive and unexcelled diplomacy, by an effective political organization founded on maternal blood relationship, both real and fictitious, and by an aptitude for coordinate political action, all due to a mentality superior to that of the surrounding tribes.

The sophiology—that is, the body of opinions—of a people such as the Iroquois is necessarily interesting and very abundant. It would be an almost interminable work to collect these opinions exhaustively and to publish them in a body, so in the accompanying texts only narratives relating to the genesis of things are included. The following comments may serve to aid the scholar who would study these narratives at first hand, giving him what the author regards as the most apparent viewpoints of their relators and originators:

It must not be overlooked that these texts represent largely the spoken language of to-day, conveying the modern thought of the people, although there are many survivals in both word and concept from older generations and past planes of thought. These archaisms

when encountered appear enigmatic and quaint, and are not understood by the uninformed. The relators themselves often do not know the signification of the terms they employ. The author has attempted, where it appeared needful, to reduce evident metaphors to statements of concrete things which gave rise originally to the figures of speech.

The attempts of a primitive people to give in the form of a narrative the origins and to expound the causes of things, the sum of which constitutes their philosophy, assume in time the form of cosmologic legends or myths. In these legends are stored the combined wisdom and speculations of their wise men, their ancients, their prophets, and their soothsayers.

By primitive man all motions and activities were interpreted as manifestations of life and will. Things animate and things inanimate were comprised in one heterogeneous class, sharing a common nature. All things, therefore, were thought to have life and to exercise will, whose behests were accomplished through *orenda*—that is, through magic power, reputed to be inherent in all things. Thus, all phenomena, all states, all changes, and all activity were interpreted as the results of the exercise of magic power directed by some controlling mind. The various beings and bodies and operations of environment were interpreted strictly in terms of the subjective self. Into the known world self was projected. The wind was the breath of some person. The lightning was the winking of some person's eyes. The generative or reproductive power in nature was personified, and life and growth were in the fostering care of this personage.

Upon the concepts evolved from their impressions of things and from their experience with the bodies of their environment rest the authority for men's doctrines and the reasons for their rites and ceremonies. Hence arises the great importance of recording, translating, and interpreting from the vernacular the legends constituting the cosmology of peoples still largely dominated by the thoughts peculiar to the cultural stage of imputative and self-centered reasoning. The great difficulty of accurately defining and interpreting the ideas of primitive man without a deep and detailed study and a close translation of the words embodying these ideas renders it imperative for their correct apprehension that they be carefully recorded in the vernacular, and that there be made not only a free but also a literal rendering of the record, in such wise that the highly subjective thought of barbaric man may be cast, so far as is possible, into the more objective phraseology of science and enlightenment. By this means it is possible to obtain a juster and more accurate comprehension and interpretation of the thoughts and conceptions underlying and interwoven with the cosmologic and other legends of primitive man than that obtained by the ordinary method of recording only a free and popular version of them.

A fact of great importance made evident in these texts is that anthropic persons, called man-beings in the accompanying translations, were, in Iroquoian thought, the primal beings. They were the first to exercise the functions and to experience the lot of their several kinds. Sometimes these first beings have been called the prototypes of the things of like kind which are to-day. Some of these beings were mere fictions, figures of speech made concrete and objective. They were not beasts, but they belonged to a rather vague class, of which man was the characteristic type. To speak with the logicians, no other deduction from the intension and the extension of the term *oñgwe*, man-being, appears sufficiently broad to set forth the true interpretation of the personages the narrative of whose lives and acts constitutes the subject matter of these texts. Among these primal beings may be named Daylight, Earthquake, Winter, Medicine, Wind, or Air, Life (germination), and Flower. So it seems evident from this fact that beast powers, the so-called beast gods, were not the first beings or chief actors at the beginning of time.

Beast gods appear later. In the development of Iroquoian thought, beasts and animals, plants and trees, rocks, and streams of water, having human or other effective attributes or properties in a paramount measure, were naturally regarded as the controllers of those attributes or properties, which could be made available by *orenda* or magic power. And thus began the reign of the beast gods, plant gods, tree gods, and their kind. The signification of the Iroquoian term usually rendered into English by the term "god" is "disposer," or "controller." This definition supplies the reason that the reputed controllers of the operations of nature received worship and prayers. To the Iroquois god and controller are synonymous terms.

From the very nature of the subject-matter and the slow acquirement of new ideas and development of concepts, the content of a cosmologic myth or legend must be the result of a gradual combination and readjustment of diverse materials, which, in the flux of time, are recast many times into new forms to satisfy the growing knowledge and wider experience and deeper research of the people among whom the myth is current. In different branches of a cognate group of peoples the old materials, the old ideas and concepts, modified by accultural influences and by new and alien ideas, may be combined and arranged in quite unlike forms, and hence arise varying versions of a cosmogonic legend. These different versions modify the thought contemporary with them, and are in turn still further changed by accultural influences and motives arising from the activities of the people. And in later times, when they no longer constitute the chief body of the philosophy of the people, these legends and stories concerning the causes and beginnings of things are called myths.

As has been suggested, the development of legend is not always internal, from the activities of the people dealing with the materials supplied by the legend itself, but often, and naturally, from alien material, from ideas and concepts consciously or unconsciously adopted from other peoples. And thus older forms and concepts, the ancient dogmas, are displaced or changed by accultural influences and by a more definite knowledge of nature acquired through a wider experience, a closer observation, and a more discriminating interpretation and apprehension of environing phenomena. Cosmologies, therefore, are composite, representing the accumulated explanations of many things by many generations in diverse times. The correct and fundamental analysis must therefore seek by a wide comparison of materials to separate the accultural from the autochthonous product. This analysis, however, can bring to light only such material as still exhibits by some marked token of incongruity its alien origin; for it is obvious that accultural matter in time becomes so thoroughly assimilated and recast that a more or less complete congruity is established between it and the cosmologic material with which it is joined, but to which it is, in fact, alien. Furthermore, where reason demands it, metaphor and personification must be reduced to concrete statements of objective facts upon which the original figurative expressions were founded; in short, the process resulting in metaphor and personification must be carefully retraced, so far as it may be possible so to do from the materials in hand.

It must not be overlooked that although these legends concerning the beginnings of things are usually called myths, creation stories, or cosmogonies, the terms myth and creation are, in fact, misnomers. In all of these narratives, except such as are of modern date, creation in the modern acceptance of the word is never signified, nor is it even conceived; and when these legends or narratives are called myths, it is because a full comprehension and a correct interpretation of them have to a large extent been lost or because they have been supplanted by more accurate knowledge, and they are related without a clear conception of what they were designed to signify, and rather from custom than as the source of the major portion of the customs and ceremonies and opinions in vogue among the people relating them.

Five different versions of the Iroquoian cosmology have been recorded by the author at different times from 1889 to 1900. Of these only three appear in the following pages, namely, one Onondaga, one Mohawk, and one Seneca legend.

The first text is an Onondaga version of the Iroquoian cosmology, obtained in 1889 on the Grand River reservation, Canada, from the late chief and fire-keeper, John Buck, of the Onondaga tribe. Afterward, in 1897, it was revised and somewhat enlarged by the aid of Mr Joshua Buck, a son of the first relator. It is not as long as the Mohawk



text printed herewith because the relator seemed averse to telling more than a brief outline of the legend. A version in the Onondaga, much longer and fuller than any herewith printed, has been recorded from the mouth of Chief John Arthur Gibson, and will be printed in a later report of the Bureau.

The second text is a Seneca version of the cosmologic legend, obtained in 1896 on the Cattaraugus reservation, in the western part of the State of New York, from the late Mr John Armstrong, of Seneca Delaware-English mixed blood, an intelligent and conscientious annalist. Later, at various times, it was revised in this office with the assistance of Mr Andrew John.

The last text in order is a Mohawk version, obtained in 1896 and 1897 on the Grand River reservation in Canada from Mr Seth Newhouse, an intelligent and educated member of the Mohawk tribe.

In general outlines the legend, as related here, is identical with that found among all of the northern tribes of the Iroquoian stock of languages. It is told partly in the language of tradition and ceremony, which is formal, sometimes quaint, sometimes archaic, frequently mystical, and largely metaphorical. But the figures of speech are made concrete by the elementary thought of the Iroquois, and the metaphor is regarded as a fact.

Regarding the subject-matter of these texts, it may be said that it is in the main of aboriginal origin. The most marked post-Columbian modification is found in the portion relating to the formation of the physical bodies of man and of the animals and plants, in that relating to the idea of a hell, and in the adaptation of the rib story from the ancient Hebrew mythology in connection with the creation of woman. These alien elements are retained in the texts to show by concrete examples how such foreign material may be adopted and recast to conform to the requirements of its new setting. In the translation some of the quaintness of the original is retained, as well as some of its seeming tautology. No liberty, however, has been taken with the texts either in the way of emendation or addition or in rendering them into English. They are given exactly as related. It may possibly be objected that the interlinear and the free translations are too literal; but the aboriginal thought, however commonplace, figurative, poetical, is set forth as simply and with as strict a rendering of the original as the matter and thought contained in it permit. It is no ready task to embody in the language of enlightenment the thought of barbarism. The viewpoint of the one plane of thought differs much from that of the other.

The idea that the bodies of man and of the animals were created directly out of specific portions of the earth by Tharonhiawakon is a comparatively modern and erroneous interpretation of the original

concept. The error is due largely to the influence of the declaration of like import in the Semitic mythology, found in the Hebrew Scriptures, the figurative character of which is usually not apprehended. The thought originally expressed by the ancient teachers of the Iroquoian and other barbaric peoples was that the earth through the life, or life power, innate and immanent in its substance—the life personated by Tharonhiawakon<sup>9</sup>—by feeding itself to them produces plants and fruits and vegetables which serve as food for birds and animals, all which in their turn become food for men, a process whereby the life of the earth is transmuted into that of man and of all living things. Hence, the Iroquois consistently say, in addressing the earth, "Eithinola," "our Mother." Thus in 1896 the author's late friend, Mr David Stephens, a grave Seneca priest and philosopher, declared to him that the earth or ground is living matter, and that the tender plantlet of the bean and the sprouting germ of the corn nestling therein receive through their delicate rootlets the life substance from the earth; that, thus, the earth indeed feeds itself to them; that, since what is supplied to them is living matter, life in them is produced and conserved, and that as food the ripened corn and bean and their kinds, thus produced, create and develop the life of man and of all living things. Hence it is seen that only in this metaphorical manner Tharonhiawakon, the personified life immanent in the matter of the earth, creates daily, and did in the beginning of time create man and all living things out of the earth. But the fiat creation of man and things from nothing or from definite portions of clay or earth, as the potter makes pottery, never is involved in the earliest known conceptions of the beginning of things. In the quaint protology, or science of first things, of the Iroquois things are derived from things through transformation and evolution. The manner in which the earth or dry land itself was formed, as detailed in the Onondaga and the Mohawk texts, is an apt example of this statement.

Another misapprehended figure of speech is expressed in the popular dogma of the virgin, or parthenogenetic, conception, which in this, as in other cosmologies, affects one of the chief persons. This is, however, a metaphor as old as the earliest philosophies of man. And some of the most beautiful and touching thoughts and activities of both barbaric and enlightened man rest on the too literal acceptance of the figurative statement of a great fact of life, attested by all human experience, namely, that breath (spirit, air, wind, atmos, atman) is the principle of life and feeling, and that without it there can be no manifestation of life. This is the key to the riddle of the virgin, or parthenogenetic, conception. It is made very clear in the

<sup>9</sup>He is also called Odendoumia, Sprout, or Sapling, and Ioskaha, having apparently the same meaning.

Onondaga version. The fact and the idea are matters of experience in all times and in all lands.

While in general outlines and in the sum of incidents comprised in them the several versions of the cosmologic story of the Iroquois substantially accord, there are nevertheless marked divergences in both structure and matter, which in time, by further development from accultural and other potent causes, would necessarily cause them to be regarded as quite different legends in source and meaning; and this emphasizes the great and fundamental fact that all legends are the gradual result of combination from many sources by many minds in many generations.

Most of the characteristic incidents related in these legends are widely prevalent over the American continent, occurring among peoples speaking tongues of widely different linguistic stocks and dwelling in widely separated habitats. It should not be assumed that these coincidences are indubitably due to accultural influences, but rather that they indicate universality of the natural phenomena from which the incidents embodied are drawn. Among these coincidences may be mentioned that of the seclusion of the members of the animal world in a vast cavern by one of the chief characters of the legends, Winter, the man-being of frosts and snow and ice. This episode evidently portrays the annual hibernation of the animals and insects and the migration of the birds caused by the winter power, which is called *Tawiskaron* by the Mohawks,<sup>4</sup> *Ohaä* by the Onondagas, and *Othäkwenda'* by the Senecas.

The author desires to acknowledge his many obligations to the officers and staff of the Bureau of American Ethnology for most kindly advice, wise counsel, and many valuable suggestions, especially to the late Director, Major John Wesley Powell; to Professor W. J. McGee, formerly Ethnologist in Charge; to Professor William Henry Holmes, the present Chief of the Bureau, and to Herbert Spencer Wood, editor, who has also kindly performed the irksome task of correcting the proofs of the texts and translations while they were passing through the press.

*Alphabet and abbreviations*

- a as in far, father; Gm. haben; Sp. ramo.
- ā the same sound prolonged.
- ä as in what; Gm. man.
- ǟ as in hat, man.
- ǟ̄ the same sound prolonged.

<sup>4</sup> The Mohawk epithet is commonly interpreted "flint," but its literal and original meaning is "crystal-clad" or "ice-clad," the two significations being normal, as crystal, flint and ice have a similar aspect and fracture. The original denotation is singularly appropriate for Winter. The last two names do not connote ice, but simply denote flint.

- â as in law, all; Fr. o in or.
- ai as in aisle, as i in pine, find; Gm. Hain.
- au as ou in out, as ow in how; Gm. haus; Sp. auto.
- e as sh in shall; Gm. sch in schellen; Fr. ch in charmer.
- ç as th in health.
- d pronounced with the tip of the tongue touching the upper teeth as in enunciating the English th; this is the only sound of d in this language.
- e as in they; Gm. Dehnung; Fr. né; Sp. qué.
- é as in then, met; Gm. dem; Fr. sienne; Sp. comen.
- f as in waif.
- g as in gíg; Gm. geben; Fr. goût; Sp. gozar.
- h as in has, he; Gm. haben.
- i as in pique, machine.
- ī the same sound prolonged.
- í as in pick, pit.
- k as in kick.
- n as in nun, run.
- ñ as ng in sing, ring.
- o as in note, rote.
- q as ch in Gm. ich.
- r slightly trilled; but in Mohawk it closely approximates an l sound.
- s as in sop, see.
- t pronounced with the tip of the tongue touching the upper teeth as in enunciating the English th; this is the only sound of t in this language.
- u as in rule; Gm. du; Fr. ou in doux; Sp. uno.
- ũ as in rut, shut.
- w as in wit, witch.
- y as in yes, yet.
- dj as j in judge.
- hw as wh in what.
- te as ch in church.
- ˆ marks nasalized vowels, thus, eˆ, oˆ, aiˆ, éˆ, äˆ.
- ˙ indicates an aspiration or soft emission of breath, which is initial or final, thus, ˙h, é˙, o˙.
- ˘ marks a sudden closure of the glottis, preceding or following a sound, thus, ˘a, o˘, ä˘, ä˘.
- ˘ marks the accented syllable of every word.
- th in this combination t and h are always pronounced separately.

In the literal (interlinear) translation the following abbreviations denoting gender have been used: z. = zoié; anthr. = anthropic; m. = masculine; fem. = feminine; indef. = indefinite.

## AN ONONDAGA VERSION

### THE MANNER IN WHICH IT ESTABLISHED ITSELF, IN WHICH IT FORMED ITSELF, IN WHICH, IN ANCIENT TIME, IT CAME ABOUT THAT THE EARTH BECAME EXTANT

He who was my grandfather was wont to relate that, verily, he had heard the legend as it was customarily told by five generations of grandsires, and this is what he himself was in the habit of telling. He customarily said: Man-beings dwell in the sky, on the farther side of the visible sky [the ground separating this from the world above it].

<b>TEA'</b>	<b>DEIDODIEV'DA'GWI'</b>	<b>TEA'</b>	<b>DEIO'DENDV'Y'</b>	<b>TEA'</b>	<b>WA'WADOS'NA'</b>	1		
THE WHERE	THEREFROM IT IS EMPLOYED THEREFOR	THE WHERE	IT WAS ESTABLISHED	THE WHERE	IT ITSELF FORMED			
<b>TEA'</b>	<b>IO'HWEÑDIA'VE'</b>	<b>WA'WA'DO''</b>	<b>SE''</b>	<b>OTHWAGV'HO''</b>		2		
THE WHERE	IT FORTH EXTENDS	IT CAME TO BE	THE	IT MATTER IS ASCEND				
<b>Ksodá'há'-gē''há'</b>	<b>hwí'ks</b>	<b>nwá'hoñdiá'di'sá'</b>	<b>tea'</b>	<b>hodiksteñ'á'</b>		3		
My grand- father	was	five	so many they matured in body	the where	they ancient			
<b>gē''há'</b>	<b>ná'ie'</b>	<b>ne''</b>	<b>hoñthoia'há'gwá'</b>	<b>ne''</b>	<b>hi'ia'</b>	<b>gē''s</b>	<b>hothoñ'de'</b>	4
were	that it is	the	they it tell did habitually	the	verily	custom- arily	he it heard	
<b>tea'</b>	<b>ni'hadli'ho'dē''</b>	<b>ná'ie'</b>	<b>ne''</b>	<b>hao''hwa'</b>	<b>o''ke''</b>	<b>hathoñ-</b>		5
the where	such their relation is kind of	that it is	the	he himself	next to (and)	he it heard		
<b>'há'gwá'</b>	<b>I'ha'do'k</b>	<b>gē''s</b>	<b>Eñá'gee'</b>	<b>ne''</b>	<b>oñ'gwe''</b>	<b>gao''</b>	<b>hi' gñ'wá'</b>	6
did	He it said habitually	custom- arily	They abide	the	man being	ask in		

"The classic conceptual term *oñgwe'*—having no discernable grammatical affix—is what grammarians call a primitive word—and has both a singular and a collective denotation. It signifies 'man-kind, man, human beings, a human being a person'. But its original meaning was 'man-being' or 'primal being,' which signified collectively those beings who preceded man in existence and exceeded him in wisdom and objective power: the personified bodies and elements of nature, the gods and demigods of later myth and legend, who were endowed by an imitative mode of reasoning with anthropic form and attributes additional to those normally characteristic of the particular body or elements that they represented. But, after the recognition of man as a species different from all others, consequent upon wider human experience and more exact knowledge, and after these had pushed back from the immediate mesode and community most of the attributed notions of savage mentation, a time came when it became needful to distinguish between the man-being, a human being, and the man-being, a refined personification of a body or element of nature, in short, to distinguish between what human experience had found to be 'real, genuine, native,' and what was the converse. Hence the limiting term *oñgwe'*—signifying 'native, real, genuine, original,'—was combined with *oñgwa'* thus forming *oñgwe-oñgwa'*—which signifies 'native, real, or genuine man-being, hence 'man, human being'. But after the advent of trans-Atlantic peoples the anthesis was transferred unconsciously from the 'primal being' or 'man-being,' the patrician concepts of myth and legend, to 'white human being'—a denotive of any trans-Atlantic person. So, in this legend, when applied to time previous to the advent of man the word *oñgwa'*—as really denoting a man-being that is a personification—one of the gods or the mythic one of that vague class of primal beings of which man was regarded by Trogonian and other signs as a characteristic type.

The lodges they severally possess are customarily long. In the end of the lodges there are spread out strips of rough bark whereon lie the several mats (beds). There it is that, verily, all pass the night.

Early in the morning the warriors are in the habit of going to hunt and, as is their custom, they return every evening.

In that place there lived two persons, both down-fended, and both persons of worth. Verily, one of these persons was a woman-being, a person of worth, and down-fended; besides her there was a man-being, a person of worth, and down-fended.

In the end of the lodge there was a doorway. On the one side of it the woman-being abode, and on the other side of it the man-being abode.

1	sī' far yonder	hāgwā'dī' side of it	tea' the where	gaē''hā'de'. it sky is extant.	Gano''se'djī's It lodge long plurally (are)	gē''s custom- arily	tea' the where	
2	hodino''sāiē''do''. they lodge have plurally.		Tea' The where	heiotno''so''kdā' there it lodge ends	ne''tho' there	gē''sowāiē''dā'die' it rough bark is spread along		
3	tea' the where	ne''tho' there	ganakdāge''hēdo''. it mat lay plurally.	Ne''tho' There	hī'īā' verily.	gagwe''gī' it all (entire)		
4	hoīno''hwe'sthā'. they (m.) stay over night.							
5	Nā'io' That (it is)	ne'' the	hē''ge''djik early in the morning	ho''dēndioñ'gwās hence they depart repeatedly	ne'' the	hodi'sgē''āge''dā'. they (are) warriors (mat bearers).		
6	hoñdowā'thā' they go to hunt habitually	gē''s. custom- arily.	Shadi'io''k They returned home habitually	o'ga''ho''k evening after evening	gē''s. custom- arily.			
7	Nā'io' That (it is)	ne'' the	ne''tho' there	de''hmi''dēñ'. they (m.) two abode.	de'hiā'dāge''. they (m.) two are persons.	de'hinoō'do''. <sup>a</sup> they (m.) two are down-fended.		
8	de'hīā'dano'wē''. they (m.) two are per- sons of worth.		Nā'io' That (it is)	ne'' the	hī'īā' verily	te'ieā''dādā'. she is one person	agoñ'gwe' she man- being (is)	
9	o''dēñ'. she abides.	ciā'dāno'wē''. she is a person of worth.	de'ienoā'do''. she (is) down-fended.	'a''so'' still.	ne'' the	shāā''dādā'. he one person (is)		
10	hoñ'gwe' he man- being (is)	hē''dēñ'. he abides.	hāā'dāno'wē''. he is a person of worth.	de'hanoā'do''. he (is) down-fended				
11	Tea' The where	heiotno''so''kdā' there it lodge ends	ne''tho' there	ga''hoga'hēñ'dā'. it is doorway.	Sgagā'dī' One side on			
12	hāgwā'dī' side of it	ne''tho' there	e''dēñ' she abides	ne'' the	agoñ'gwe'; she man- being (is);	sgagā'dī' one side on	hāgwā'dī' side of it	
13	ne''tho' there	ne'' that	na'' that one	ne'' that	hoñ'gwe' he man- being (is)	hē''dēñ'. he abides.		

<sup>a</sup>Down-fended. This compound approximately describes a feature characteristic of a primitive Iroquoian custom, which required that certain children should be strictly hidden from the sight of all persons save a trustee until they reached the age of puberty. The better to guard the ward from access the down of the cut-tail flag was carefully scattered about the place of concealment, so that no person could pass into the forbidden place without first disturbing the down and so indicating invasion of the guarded precinct, hence, it is proposed to apply a literal rendering of the Iroquoian term "down-fended" to a person so concealed. Persons so hidden were regarded as unmanly and as endowed with an unusual measure of oronda, or magic potency.

Sometime afterward, then, this came to pass. As soon as all the man-beings had severally departed this woman-being came forth and went thither and, moreover, arrived at the place where the man-being abode, and she carried a comb with her. She said: "Do thou arise; let me disentangle thy hair." Now, verily, he arose, and then, moreover, she disentangled his hair, and straightened it out. It continued in this manner day after day.

Sometime afterward her kindred were surprised. It seems that the life of the maiden was now changed. Day after day it became more and more manifest that now she would give birth to a child. Now, moreover, her mother, the ancient one, became aware of it. Then, verily, she questioned her, saying to the maiden: "Moreover, what manner of person is to be joint parent with thee?" The maiden said

Gaiñ'gwá'	nwá'óñni'she'	o'ne <sup>n</sup>	tho'ne <sup>n</sup>	nwá'awé <sup>n</sup> 'há'	Gaiñó'	1			
Some (time)	so long it lasted	now	this (there)	so it came to pass,	So soon as				
gagwe'gí'	wá'hoñ'déñdiön'gwá'	o'ne <sup>n</sup>	dagáigáge <sup>n</sup> 'nha'	néñ'ge <sup>n</sup>	2				
it all (entire)	they departed (plurally)	now	thence she (z.) came forth	this (it is)					
ne''	agoñ'gwe'	ne'tho'	nhwá''we'	ne'tho' dí'	hwá'gá'io <sup>n</sup>	3			
the	she man-being (is)	there	thither she (z.) went	there besides	there she (z.) arrived				
tea''	noñ'we'	hó''dén'	ne''	hén'gwe'	ná'le'	ne''	e'ha'wí'	ne''	4
the	the place	he is (abodes)	the	he man-being (is)	that (it is)	the	she it hear- (ing is)	the	
gana'dá'	Wá'gé''hén':	Satgé <sup>n</sup> 'há'	Dagoñio'dai'sia'	O'ne <sup>n</sup>	5				
it (entire)	She (z.) said:	Do thou arise	Let me dress thy hair.	Now,					
hi'ia'	da'hatgé <sup>n</sup> 'há'	tho'ge'	o'ne <sup>n</sup>	dí'	hi'ia'	wá'hoio'dai'sia'	6		
of course,	thence he did arise	at that (time)	now	besides,	of	she his hair did dress			
wá'tgaga'teá'	ne''	hoge'a'	Ná'le'	ne''	o'he''sénk	ne'tho'	7		
she z. it untangled	the	his hair (it is)	That (it is)	the	day after day	there			
ní'io't.							8		
so it continued to be.									
Gaiñ'gwá'	nwá'óñni'she'	o'ne <sup>n</sup>	wá'hoñdiön'há'	gwá'	ne''	9			
Some (time)	so long it lasted	now	they were surprised	seemingly	the				
agoñ'gwe''dá'	tea''	o'ia'	o'ne <sup>n</sup>	ní'io't	tea''	ago'n'he'	ne''	10	
her people	the	where	it is)	now	so it is	the	she lives	the	
eksá'go'ná'	Tea''	o'he''sénk	he'io'tgöñdä'gwi'	dä'io'tgé <sup>n</sup> 'há'die'	11				
she maid (large child)	The	day after day	it is (meaning)	thence it becomes manifest more and more					
tea''	o'ioñ'de'	o'ne <sup>n</sup>	tea''	o'íowia'io'téñdä'nhá'	O'ne <sup>n</sup>	dí''	12		
the	it is know-able	now	the	she z. child will have,	Now,	besides,			
wá'oiñdó'ká'	ne''	gok'steñ'a'	Tho'ge'	o'ne <sup>n</sup>	hi'ia'	wá'oiñdäde'i'	13		
she it noticed	the	she elder one is	At that (time)	now	of	she her (questioned)			
hwanéñ'do <sup>n</sup>	ne''	eksá'go'ná'	wá'a'hén':	Söñ''	dí''	noñwa'	14		
repeatedly	the	she maid (large child)	she it said	Who	besides	kind of			
ho''de <sup>n</sup>	djiade'do''ne'z''	Hi'ia'	ste <sup>n</sup>	de'aga'wé'	ne''	eksá'go'ná'	15		
thing	ye two are going to have offspring	Not (it is)	anything	she it said	the	she maid (large child)			

nothing in reply. So, now, at that time, the man-being noticed that he began to be ill. For some time it continued thus, when, verily, his mother came to the place where he lay. She said: "Where is the place wherein thou art ill?" Then the man-being said in reply: "Oh, my mother! I will now tell thee that I, alas, am about to die." And his mother replied, saying: "What manner of thing is meant by thy saying 'I shall die?'"

It is said that they who dwell there did not know what it is for one to say "I shall die." And the reason of it was that no one living there on the sky had ever theretofore died. At that time he said: "And, verily, this will come to pass when I die: My life will go forth. Moreover, my body will become cold. Oh, my

- 1 Da', tho'gō' o'ne<sup>o</sup> ne' hēn'gwe' wā'hatdo'kā' tea' o'ne<sup>o</sup>  
I so at that now the he man he it noticed the now  
(time)
- 2 wā'hono<sup>o</sup>'hwāk'de<sup>o</sup>. Gañ'gwā' nwā'oñi'she' ne'tho' ni'io't  
he became ill. Some (time) so long) it lasted there so it is
- 3 o'ne<sup>o</sup> hi'ia' ne' hono'hā' ne'tho' wā'o'io<sup>o</sup> tea' noñ'we'  
now of course, the his mother there she arrived the where the place  
verily
- 4 hēnda'gā'. Wā'a'hēn': "Gañ' noñ'we' nisano<sup>o</sup>'hwāk'dāni'?"  
he lay she it said. Where (is) the place so it thee pain (illness) ensues?"
- 5 O'ne<sup>o</sup> ne' hēn'gwe' ni'hā'wēn': "Ageo'hā', o'ne<sup>o</sup> ē<sup>o</sup>gōñia-  
Now the he man- so he replied 'Oh, my mother, now I thee it  
being (is)
- 6 tho'ie<sup>o</sup> nā'io' ne' ni'ā' gi'heio<sup>o</sup>'sē' Nā'ie' ne' gā'wēn'  
that (it is) the I per- I am going to die." That (it is) the she it has  
sonally
- 7 ne' hono'hā' wā'a'hēn': "Ho't noñwā'ho'de<sup>o</sup> gēn'dā' tea'  
the his mother she it said. "What kind of thing it signifies the  
(is it)
- 8 i'sā'do'k: "Ē<sup>o</sup>gi'he'ia'?"  
thou it art saying "I will die?"
- 9 Nā'ie' ne' iā'kē<sup>o</sup>, tea' hadinā'gee' hiā' de'hadiēnde'ī'  
That (it is) the, it is said, the they em. dwell not they it know  
where
- 10 ne' soñ' noñwā'ho'de<sup>o</sup> āia'hēn': "Ē<sup>o</sup>gi'he'ia'." Nā'ie' gāi-  
the what kind of thing one it should I will die. That (it is) it  
(who)
- 11 hoñniā'hā' ne' hiā' hwēn'do<sup>o</sup> de'agawē<sup>o</sup>'he'io<sup>o</sup> tea' hadinā'gee'  
it em. matters the not ever one has died the they em. dwell  
(it is)
- 12 ne' ne'tho' gao'hā'ge'. O'ne<sup>o</sup> hi'ia' tho'ge' wā'he'io'hēn':  
the there at sky on. Now, at that time, he it said
- 13 "Nā'ie' ne' tho'ne<sup>o</sup> ne'ia'wē<sup>o</sup>'hā' ne' o'ne<sup>o</sup> ē<sup>o</sup>gi'he'ia'.  
(it is) the here so it will come to the now I will die.  
(this way) pass (when)
- 14 Nā'ie' ne' ē<sup>o</sup>gā'gē<sup>o</sup>'nā' ne' agadon'he'si'. Ē<sup>o</sup>gānā'no'sdā'  
That (it is) the it will go out the my life (life-hood). It will become cold
- 15 di' ne' giā'di'ge'. Ageo'hā', tho'ne<sup>o</sup> ne'nieā' ne' kgā-  
he, the my body on. My mother, this way so thou it wilt die the my  
sides



mother! thus shalt thou do on my eyes: Thou must lay both thy hands on both sides. And, moreover, thou must keep thy eyes fixed thereon when thou thinkest that now he is [I am] nearly dead. So soon as thou seest that my breathing is being made to become less, then, and not till then, must thou think that now it is that he is about to die. And then, moreover, thou wilt place thy two hands on both my eyes. Now, I shall tell thee another thing. Ye must make a burial-case. When ye finish the task of making it, then, moreover, ye must place my body therein, and, moreover, ye must lay it up in a high place."

Now, verily, she, the ancient one, had her eyes fixed on him. So soon as she believed that now he was about to die, she placed both her hands on his eyes. Just so soon as she did this she began to weep. Moreover, all those who abode in the lodge were also affected in the same way; they all wept. Sometime after he had died they set

hi'ge'. eyes on.	Dé'sé <sup>n</sup> niá'hén' Thou thy two hands on (them) wilt lay	dedjao' <sup>n</sup> gwi'. on both sides	Ne'tho' There	di' besides	né'ská'há'k there it thy eyes will be on	1		
ne' the	o'ne' <sup>n</sup> now	é <sup>n</sup> se'á' thou wilt decide	o'ne' <sup>n</sup> now	tho'há' almost	é'gí'he'já'. I will die.	Ganio' So soon as	é <sup>n</sup> satgat'. thou it wilt	2
hwá' see	tea' the	gadoñ'ie's I am breath- ing	dé <sup>n</sup> diosthwá'di'há'die' it will continue to grow less	o'ne' <sup>n</sup> now	há'sá' just then	é <sup>n</sup> se'á' thou wilt decide	3	
o'ne' <sup>n</sup> -khe' <sup>n</sup> now is it	tho'há' nearly	é <sup>n</sup> hé <sup>n</sup> 'he'já'. he will die.	O'ne' <sup>n</sup> Now	di' besides	kgá'hi'ge'. my eyes on	dé <sup>n</sup> - thou	4	
sé <sup>n</sup> niá'hén' thy two hands on (them) wilt lay	dedjao' <sup>n</sup> gwi'. on both sides	O'ne' <sup>n</sup> Now	o'já' it is other	é <sup>n</sup> goniatho'ie <sup>n</sup> . will I thee tell it.	Na'ie' That it is	5		
ne' the	é <sup>n</sup> swa'son'niá' will ye it make	ne' the	ga'ho' <sup>n</sup> 'sá'. it case burial case	Ne' The	o'ne' <sup>n</sup> now	é <sup>n</sup> swadié <sup>n</sup> mo'kale <sup>n</sup> will ye task finish	6	
ne'tho' there	di' besides	é <sup>n</sup> sgwáia'doñ'dak. ye my body will mense.	he'tké' <sup>n</sup> up high	di' besides	é <sup>n</sup> swá'hén'. ye it will up lay."	7		
O'ne' <sup>n</sup> Now	ne' the	gok'steñ'á' she elder one is	ne'tho' there	hí'já' verily,	dé'hogá'há'. she (z) clind her eyes on him	Ganio' So soon as	8	
wá'eñá' she de- cided	o'ne' <sup>n</sup> now,	hí'já' verily,	tho'há' nearly	a'hé <sup>n</sup> 'he'já'. he would die	tho'ge' at that (time)	o'ne' <sup>n</sup> now	9	
wá'dio' <sup>n</sup> niá'hén' she laid her two hands on them	ne' the	haga'hi'ge'. his eyes on	Agwá's Very	ganio' so soon as	ne'tho' this	10		
nwá'ie'á' so she it did	o'ne' <sup>n</sup> now	wá'dio' <sup>n</sup> shéñ'hwá'. she wept	Gagwe'gí' It all	di' besides	tea' the	nño' <sup>n</sup> so it is where many	11	
gano'sgon'wá' it lodge in	é'dén' they (in- dét) abode	ne'tho' there	o' too	nwá'awé' <sup>n</sup> 'há'. so it came to pass.	wá'dio' <sup>n</sup> shéñ'hwá' they ended (plurally)	12		
á'ho' <sup>n</sup> wept	gagwe'gí'. it all	Gain'gwá' some time	nwá'oñi'she' so it lasted	hawé <sup>n</sup> 'he'jo' <sup>n</sup> he is dead	o'ne' <sup>n</sup> now	13		

themselves to work, making a burial-case. Moreover, so soon as they had finished their task they placed his body therein, and also laid it up in a high place.

Sometime after they had laid the burial-case in the high place, the maiden, now a woman-being, gave birth to a child, which was a female, a woman-being. Then the ancient one [elder one, the mother of the maiden] said: "Moreover, what manner of person is the father of the child?" The maiden said nothing in reply.

The girl child grew rapidly in size. It was not long after this that the girl child was running about. Suddenly, it seems, the girl child began to weep. It was impossible to stop her. Five are the number of days, it is said, that the girl child continued to weep. Then the elder one [her grandmother] said: "Do ye show her the burial-case lying there in the high place." Now, verily, they carried

- 1 wā'hodiō'de''hā', wā'hadi'son'niā' ne' ga'ho''sā'. Gaiō' dī'  
they (m.), worked, they (m.) it made the it case So soon be-  
(burial-case), as sides
- 2 o'ne'' wā'hōndiē'no''kē'' o'ne'' ne'tho' wā'hoñwāiā'doñ'dak,  
now they (their) task finished now there they his body meased,
- 3 he'tkē'' o'ni' wā'hadi'hēñ'.  
up-high also they (m.) it up-laid
- 4 Gaiñ'gwā' nwa'oñni'she' ne' he'tkē'' he'hodi'hā' o'ne''  
some so long (it lasted) the up-high they it had up-laid now  
(time)
- 5 tho'ge' ne' eksā'go'nā', ne' agoñ'gwe' o'ne'', wā'agoksa'.  
at that the she maiden, the she man- she became-  
(time) being (s) then, possessed
- 6 dāiōndā'nhā', e'hē'', agoñ'gwe' ne'' eksā'a', Tho'ge' o'ne''  
of an infant she (s) she (s) man- the she infant At that now  
female being (s) (s) (s) (s)
- 7 ne' gok'steñ'ā' wā'ā'hēñ': "Soñ' dī' noñwa'ho'de'' ne'  
the she elder one she it said, "Who be- kind of person the  
(s) (s) (s) (s) (s) sides
- 8 eksā'a' ago'ni'hā'?' Hiā' stē'' de'aga'wēñ' ne' eksā'go'nā'.  
she infant her father it Not any she it has said the she maiden,  
(s) (s) (s) thing (s) (s)
- 9 Godi'sno'we' teā' godoñ'hā'die' ne' eksā'a', Hiā'  
she grew rap- the she continued to the she infant (s) Not  
idly where grow in size (it s)
- 10 de'aoñni'she'i' o'ne'' ne'tho' eda'khe's ne' eksā'a', Diēñ'hā'  
it lasted (long) now at that she ran she infant, suddenly  
place about (s) (s)
- 11 gwā' o'ne'' ne' eksā'a' wā'oñ'sā'wē'' wā'dio'shēñ'hwā', Hiā'  
at now the she child she began she wept, Not  
seems (s) (s) (s) (s) (s)
- 12 de'ā'wet aiōni'qhe'', Hwi'ks niwēñdāge', iā'ge'', deio'shēñt-  
it is pos- she it would Five so many it day it is she goes about  
sible stop in number (s), said, (s)
- 13 hwā'he's ne' eksā'a', Tho'ge' o'ne'' wā'ā'hēñ'' ne'  
weeping the she child, At that now she it said the  
(s) (time)
- 14 gok'steñ'ā': "Echima'do's teā' (ga'ho''sā'hā'." O'ne'' hi'ā'  
she elder one Do ye it show the where there it case Now, of course  
to her (s) up-lies, (s) (s) (s) (s) (s) (s) (s) (s) (s) (s)

her person, and caused her to stand up high there. Then the girl child looked at it [the corpse], and then she ceased her weeping, and also she was pleased. It was a long time before they withdrew her; and it was not a long time before she again began to weep. Now, verily, they again carried her person, and, moreover, they caused her to stand there again. So, it continued thus, that, day after day, they were in the habit of carrying her, and causing her to stand there on the high place. It was not long before she by her own efforts was able to climb up to the place where lay the dead man-being. Thus it continued to be that she at all times went to view it.

Some time afterward it thus came to pass that she came down again bringing with her what was called an armlet, that being the kind of thing that the dead man-being had clasped about his arms, and, being of the wampum variety, it was, it is said, fine-looking.

wá'hođiá'dé''háwá'	ne''tho'	he''tké''	wá'dioñdatlé''sdá'	O'né''	1		
they her person carried	there	up high	they (indeed) her caused to stand,	Now (it is)			
wá'oiñgat'hwá'	ne''	eksá''á';	tho''ge'	o'né''	wá'oiñmí'qhe''	teu''	2
she it looked at	the	she child (is),	at that time	now	she it ceased	the where	
de'io''shéñt'hwás,	wá'oiñtéñnoñ'niá'	o'mí'	Aoñmí'she'i'	o'né''	3		
she is weeping,	she was pleased	also,	it lasted (long)	now			
sáioñdadia'do''tká'	Ná'te'	ne''	hiá''	de'aoñmí'she'i'	o'né''	4	
again they her person withdrew	That it is,	the	not	it lasted (long)	now		
he''	doñ'sáio''shéñt'hwá'	O'né''	hi'ia'	sáshagodiá'dé''háwá'	5		
again	again she wept,	Now	of course, verily,	again they her person carried,			
ne''tho'	di''	he''tké''	wá'shagodié''sdá'	O'né''	ne''tho'	6	
there	he sides	up high	the he caused to stand,	Now	there		
ní'io't	o'hé''sēñk	shagodiá'dé''háwás	he''tké''	o'mí'	shagodi-	7	
so it is	day after day	they her person carried customarily	up high	also	they her caused		
dé''stá'	Hiá''	de'aoñmí'she'i'	o'né''	ga'o''hwá'	wá'oiñdadié'ná-	8	
to stand.	Not	it lasted (long)	now	she herself	she herself helped to do it		
wá's	wá'eia''thé''	teu''	noñ'we'	tga''há'	ne''	hawé''he'io''	9
her-self	she climbed up	the where	the place	there it up lay	the	he is dead	
Ne''tho'	ní'io't	ekdo''ne's	di'io't'goñt,			10	
There-	so it is	she it customarily went to see	at all times				
Gaiñ'gwá'	nwá'oiñmí'she'	o'né''	ne''tho'	nwá'awé''há'	doñdā-	11	
some (time)	so it lasted	now	thus	so it came to pass	there		
io''kwe'ne''dá'	teie'há'wi'	ie''neñtcha'nhás'thá'	gáia'dji'	ná''	12		
again she descended	she it brought again	one it uses for armlet	it is called,	that one			
noñwá'ho''dé''	hi'ia'	hoñneñtcha'nhá'ho''	ne''	hawé''he'io''	13		
kind of thing,	verily,	he has arm wrapped around plurally	the	he is dead,			
otko''á'	noñwá'ho''dé''	oiá'ne'	ia'ké''	Wá'á'hén'	ne''	14	
it wampum	kind of thing,	it is (two),	it is said,	she it said	the		

The elder one said: "What manner of thing caused thee to remove it?" The girl child replied, saying: "My father said: 'Do thou remove it. It will belong to thee. I, verily, am thy parent.'" The elder one said nothing more. It continued thus that customarily, as soon as another day came, she would again climb to the place where the burial-case lay. So, now, verily, all those who were in the lodge paid no more attention to her, merely watching her grow in size. Thus it continued that day after day, at all times, she continued to go to see it [the corpse]. They heard them conversing, it is said, and they also heard, it is told, what the two said. After a while she again came down bringing with her a necklace which the dead man-being had had around his neck, and which she had removed. She, it is reported, said: "Oh, my grandmother! My father gave this to me; that is the reason I

1	gok'stên'â:	"Ho't	noñwâ'ho'dê"	dâioj'hwâ'khe'	tea'	wâskâ'-
	she elder one	What	kind of thing	it is reason of it	the	thou didst
2	teîâ'?	Dâiei'hwâ'sû'gwâ'	ne'	eksâ'â'	wâ'â'hên':	"Gî'nî'hâ'?
	removes it?	She it replied	the	she child	she it said,	"My father
3	wâ'hê <sup>0</sup> 'hên'.	"Sgâ'teîâ.	I's	ê <sup>0</sup> sa'wê <sup>0</sup> 'k.	I'	hî'îâ' goñ'hâ'wâ'."
	he it said,	"Do thou it remove.	Thou	thou it wilt own	I,	verily, I thy parent am."
4	Hîîâ'?	stê <sup>0</sup> '	dê'teîaga'wê <sup>0</sup> '	ne'	gok'stên'â:	Ne'tho' nî'io't
	Not (it is) thing	again she it said	the	she elder-one,	Thus	so it is
5	gê <sup>0</sup> 's	gânio <sup>0</sup> '	wâ'o'hê <sup>0</sup> 'nhâ'	o'nê <sup>0</sup> '	he'	sâieî'thê <sup>0</sup> ' tea' noñ'wê'
	customarily	as soon	it day became	now	again	again she climbed up, the where the place
6	tgâ'ho <sup>0</sup> 'sâ'hâ'.	Da'.	o'nê <sup>0</sup> '	hî'îâ'	tea'	nî'hên'nâdî' ne'
	there it ease up-lay.	So,	now,	verily,	the	so they (m.) are many in number the
7	gânio <sup>0</sup> 'sgoñ'wâ'	hêñmî'dên'	hîîâ'	dê'shoñmasdê'sûfî'.	ne'tho'	
	it lodge in	they (m.) abide	not	they (m.) again pay attention to it,	there	
8	gên'gwâ'	dê'hadîga'hâ'	tea'	gododî'ha'dîe'.	Ne'tho'	nî'io't
	only	they (m.) their eyes laid on it	the	she continued to grow.	There	so it is
9	dîio't'goñt	heioñtgat'hwâs	o'hê <sup>0</sup> 'sêñk.	Hoñmâthoñ'dê'.	îâ'kê <sup>0</sup> '.	
	at all times	thither she went to see it	day after day.	They (m.) it heard,	it is said,	
10	dê'hodî'thâ'.	hoñmâthoñ'dê'	o'nî'.	îâ'kê <sup>0</sup> '.	ne'	stê <sup>0</sup> ' gwâ'y
	they (m.) room	they (m.) it heard	also,	it is said,	the	my thing seem-ingly
11	noñwâ'ho'dê <sup>0</sup> '	dê'hîâ'do <sup>0</sup> 'k.	Dîên'hâ'	gwâ'y	o'nê <sup>0</sup> '	he'
	kind of thing	they two (m.) kept saying	suddenly,	seem-ingly,	now	again
12	dônâio <sup>0</sup> 'kwe'nê <sup>0</sup> 'dâ'	teie'ha'wî'	ne'	ioñ'nî'dîâs'thâ'	ne'	
	thence she again descended	she it brought again	the	one uses it as a necklace	the	
13	ho'dîên'nâ'	ne'	hawê <sup>0</sup> 'he'io <sup>0</sup> '.	nâ'ie' o <sup>0</sup> 'kê <sup>0</sup> '	gogâ'teîên'ha'dîe'.	
	he had had it around his neck	the	he is dead	that this time,	she came, having removed it.	
14	Wâ'â'hên'.	îâ'kê <sup>0</sup> ':	"Gso'dâ'hâ'.	g'nî'hâ'	wâ'ha'gwê <sup>0</sup> '	nên'gê <sup>0</sup> ';
	She it said,	it is said	"My grandmother,	my father	he it gave to me	this (it is),
15	nâ'ie'	gâi'hoñnîâ'hâ'	wâ'kgâ'teîâ'."	O'nê <sup>0</sup> '.	îâ'kê <sup>0</sup> '.	tea'y
	that (it is).	it it causes	I it removed."	Now,	it is said,	the where

removed it." So, it is reported, until the time she was full-grown, she was in the habit of going to view the place where lay the burial-case.

At that time, it is reported, her father said: "Now, my child, verily, thou hast grown to maturity. Moreover, I will decide upon the time when thou shalt marry." Some time afterward he said: "Thou must tell thy mother, saying: 'My father said to me, 'Now thou must marry.''" Now, moreover, verily, thy mother must make loaves of bread, and it must fill a large forehead-strap-borne basket. Now, moreover, thou must make the bread, and thou must have it ready by the time it becomes night."

Truly, it thus came to pass. It became night, and, verily, the elder one had it all ready. She said: "I have now made it ready. The basket is even now full of bread." Now, the maiden again climbed

nwá'oini'she'	he'iagodo'di'	ne'tho'	ekdo''ne's	tea'	noñ'we'	1
so (long) it lasted	thither she grew to full size	there	she it went habit fully to see	the where	the place	
nga'há'	ne'	ga'ho''sá'				2
there it up-lay	the	it case (burial- case),				
Tho'ge'	ia'ké''	o'ne''	wa'he''hén''	ne'	ago'ni'há':	3
At that (time),	it is said,	now	he it said	the	her father	Now (it is)
hi'ia'	goñ'ha'wá'	wa'sadodiá'gá'	I'	di'	é''tgeño''do''	4
verily,	I thy parent am	thou hast grown up,	I	more- over	I it shall will (decide) it	where
niga'ha'wi'	tea'	é''sania'khe''	Gaiñ'gwa'	nwá'oini'she'	o'ne''	5
there it bears it (the time)	the where	thou wilt marry	some time	so long it lasted	now	
wa'he''hén''	É''sheiatho'io''	ne'	sano'há'	é''si'hén''	Wá'ha-	6
he it said	Thou her wilt tell	the	thy mother	wilt thou it say	He said (dressed)	
goñ'has	g'mi'há''	O'ne''	é''sania'khe''	O'ne''	di'	7
me, saying,	my father,	Now	wilt thou marry	Now,	more- over,	verily,
é''io'há'goñniá'hén'	ne'	sano'há'	na'io'	ne'	é''gá'a'seik	8
she bread will make repeatedly	the	thy mother,	that (it is)	the	it will fill a basket	
oñtge'da'sthá'	gá'a'sá'	O'ne''	di'	é''há'goñniá'	é''saiéñménda''ik	9
one bears it by the fore-head-strap	it basket,	Now,	more- over,	thou bread wilt make	thou it wilt have ready	
tea'	niga'ha'wi'	ne'	é''io''gak''			10
the where	there it bears (time)	the	it will be dark			
Do'ge''s	ne'tho'	nwá'awé''há'	Wá'o''gak'	o'ne''	hi'ia'	11
It is true	this	so it came to pass	It became night	now,	verily	
gagwe'gi'	gáieñménda''i'	ne'	gok'steñ'a'	Wá'a'hén''	O'ne''	12
it all	she it had ready	the	she elder one is,	she it said	Now	
wá'gadadeieñménda''ubá'	O'ne''	gá'a'se'	ne'	o'ha'gwa''		13
I my preparations have finished,	Now	it basket (is) full	the	it bread,		
O'ne''	ne'	na'	ne'	eksá'go'ná'	sáieñ'the''	14
Now	that one	the that	that one	she maiden again she me climbed	the where	noñ'we' the place

up to the place where lay the burial-case. At that time they heard her say: "My mother has now made everything ready." He then replied: "To-morrow thou must depart; early in the morning thou must depart. The distance from here to the place where lives the one whom thou wilt marry is such that thou wilt spend one night on thy way thither. And he is a chief whom thou art to marry, and his name, by repute, is He-holds-the-earth."

Now the next day she dressed herself. As soon as she was ready she then again ran, going again to the place where lay the dead man-being. Then she told him, saying: "The time for me to depart has arrived." Now, at that time he told her, saying: "Do thou have courage. Thy pathway throughout its course is terrifying, and the reason that it is so is that many man-beings are traveling to and fro along this pathway. Do not, moreover, speak in reply if

1	tgá'ho <sup>h</sup> 'sá'há.	O'né <sup>h</sup> .	hoimathón'dé'	tea'	wá'á'hén':	"O'né <sup>h</sup> ,"
	there it burial-case	Now	they on it heard	the	she it said	"Now
	up-lies			where		
2	wá'oiéiménda'nhá'	ne'	agno <sup>h</sup> 'há."	Tho'ge'	o'né <sup>h</sup> .	ní'ha'wéñ':
	she her preparations	the	my mother."	At that	now	thence she replied
	has finished			(time)		
3	"É'io'ho <sup>h</sup> 'niá'	o'né <sup>h</sup> .	é <sup>h</sup> 'sa'déñ'diá'.	Hé'ge' <sup>h</sup> 'djik	o'né <sup>h</sup> .	é <sup>h</sup> 'sa-
	It will become day	now	thou wilt depart.	Early in the	now	thou
	to-morrow.			morning		wilt
4	déñ'diá'.	Sga'dá'	é <sup>h</sup> 'séñno <sup>h</sup> 'hwe'téiá'	tea'	ní'io'we'	tgánadá'ic <sup>h</sup>
	depart	one it is	thou wilt stay over night	the	so it is dis-	there it village
				where	tant	lies
5	tea'	noñ'we'	thana'gee'	ne'	é <sup>h</sup> 'djinia'khe'.	Há'séñnowa'ne <sup>h</sup>
	the	the place	there-fo-	the	ye two will marry.	He is a chief
	where		dwells			
6	ná'ic'	ne'	é <sup>h</sup> 'djinia'khe'.	Hao <sup>h</sup> 'hwéñdjiawá'gí'	ní'ha'séñ'no <sup>h</sup> 'de <sup>h</sup> ."	
	that	the	ye two will marry	It is earth-holds	such his name as	
	it is				kind of."	
7	Wá'ó'he <sup>h</sup> 'niá'	tho'ge'	o'né <sup>h</sup> .	wá'óñde'séñ'niá'.	Ganio'	wá'óñ-
	It is same day	at that	now	she herself dressed.	So soon as	she
		(time)				made
8	de'sá'	o'né <sup>h</sup> .	tho'ge'	dónsáioná'dat	ne'tho'	nhoñsá'ic <sup>h</sup>
	herself	now	at that	thither again she	there	thither again
	readly		(time)	ran		she went where
9	noñ'we'	tgá'ho <sup>h</sup> 'sá'há'	ne'	hawe <sup>h</sup> 'he'io <sup>h</sup> ."	Tho'ge'	wá'hoñwa-
	the place	there it burial-case	the	he is dead	At that	she told
		up-lies			(time)	
10	tho'ic <sup>h</sup>	wá'á'hén':	"O'né <sup>h</sup> .	hwá'ga'he'g'	tea'	o'né <sup>h</sup> .
	thou	she it said	Now	it has arrived	the	now
					where	I shall
11	déñ'diá'."	Tho'ge'	o'né <sup>h</sup> .	wá'shagotho'ic <sup>h</sup>	wá'he <sup>h</sup> 'hén':	"Djia'ke <sup>h</sup> ."
	depart	At that	now	he her told	she it said	"Do thou have
		(time)				outrage.
12	Deiolenó'hiáni'di'	tea'	noñ'we'	nheiotha'hi'noñ'	ná'ic'	ne'
	It is terrifying	the	the place	thither it path has its	that	the
		where		course	it is	it is
13	ná'ic'	gá'hoñniá'há'	tea'	ne'tho'	ní'io't	tea'
	that	it it causes	the	there	so it is	the
	it is		where		where	they (an thr) travel
14	wéñ'ic'	tea'	noñ'we'	nheiotha'hi'noñ'	hoimátgá'dé'	ne'
	in	the	the place	thither it path has its	they are numerous	the
	numbers	where		course		man-being

some person, whoever he may be, addresses words to thee. And when thou hast gone one half of thy journey, thou wilt come to a river there, and, moreover, the floating log whereon persons cross is maple. When thou dost arrive there, then thou wilt know that thou art half-way on thy journey. Then thou wilt cross the river, and also pass on. Thou must continue to travel without interruption. And thou wilt have traveled some time before thou arrivest at the place where thou wilt see a large field. Thou wilt see there, moreover, a lodge standing not far away. And there beside the lodge stands the tree that is called Tooth.\* Moreover, the blossoms this standing tree bears cause that world to be light, making it light for the man-beings dwelling there.

'Ā'gwi' di' dē'teada'diā'	do'gā't hi'ia'	ē'iesawē'na'nhā'	ne''	1
To it not, more over, than wilt speak in reply	if it be so, verily	one they words will address to	the	
soñ' gwa' noñwa'ho'dē''.	Nā'ie' ne'' tea'	dewa'sēh'no''	tea''	2
who seem- ingly kind of person	That the it is where	the where it half is	the where	
nii'wa' nhe''se' ne'tho'	teē''hio''hwā'diē',	nā'ie' di'' ne''		3
so it is dis- tant thither than will be going there	there it river extends itself along, that more it is over the	that more the		
o'hwā'dā' ne' gaēh'do'	tea' noñ'we'	deieia'hā'kthā',	Ne''	4
it maple the the it log floats where	the the place where	one uses it stream to cross	The	
o'nē'' ne'tho' hē''sio'' o'nē''	ē''sēā' o'nē''	tea' dewa'sēh'no''		5
now there there thou will arrive	now thou wilt conclude	now the where it middle is		
nhwā'ge', Tho'ge' o'nē''	dē''sia'hā'k,	ē''saloŋgo'dā' o'nī',		6
there I am going, At that time now	thou stream wilt cross	thou wilt pass on also		
Heiotgōnda'gwi'	ē''sa'dēndiōh'ha'diē',	Nā'ie' ne''	gañ'gwa'	7
Without interruption	thou wilt continue to travel on, That it is the	the	some time	
ne'ioñmi'she' tea'	hē''satha'hi'ne' o'nē''	ha'sā' ne'tho'	hē''sio''	8
so it will last the where	thither thou wilt be traveling there	now just then there	there thou wilt arrive	
tea' noñ'we' ē''satgat'hwā',	ē''shēndage''nhā'	nā'ie' ne''	tga'	9
the the place where thou it wilt see	thou a clearing wilt see field it is	that the it is the	there	
'hēndāie''gowa'nē'',	Ē''sgē''nhā' di''	ne'tho' gwa'tho'	tgano''	10
it field lies great	Thou it wilt see more- over, there	near by	there it	
sā'ie'', Nā'ie' ne''	gano''sāk'dā' ne'tho'	gā'he' nā'ie' ne''		11
lodge lies That the	That it lodge beside it is there	it tree stands that it is the	the	
Ono'djā' gaēndāia'dji',	Nā'ie' ne'' di''	tea' awē''ha'ha'gi'		12
It Tooth it tree is called	That the it is who is	the more- over the it is full of flowers		
nēñ'ge'' gā'he' tea'	ne'tho' diio''hweñdjā'de'	deio'hathe'di',		13
this it is it tree stands where	there then then it world present cart is	it causes to be light		
nā'ie' ne'' nā'ie' de'hodi'bathe'dāni'	tea' ne'tho'	enā'gee'		14
that the it is that it is	that it then causes to be light for the	the where there they dwell		
ne' oñ'gwe',				15
the man being				

\*Probably the yellow dog-tooth violet, *Erythronium americanum*.

“Such, in kind, is the tree that stands beside the lodge. Just there is the lodge of the chief whom thou art to marry, and whom his people call He-holds-the-earth. When thou enterest the lodge, thou wilt look and see there in the middle of the lodge a mat spread, and there, on the mat, the chief lying down. Now, at that time, thou shalt lay thy basket down at his feet, and, moreover, thou shalt say: ‘Thou and I marry.’ He will say nothing. When it becomes night, he who is lying down will spread for thee a skin robe at the foot of his mat. There thou wilt stay over night. As soon as it is day again, he will say: ‘Do thou arise; do thou work. Customarily one who lives in the lodge of her spouse works.’ Then, verily, thou must work. He will lay down a string of corn ears and, moreover, he will say: ‘Thou must soak the corn and thou must make mush.’ At that time

- 1 Ne'tho' nigaēndo'dē<sup>o</sup> tea' gano'sāk'dā' gā'he', Ne'tho'  
 Thus soft tree trk. kind of the where it lodge be- side it tree stands. There
- 2 gwā' nī'hono'sā'le<sup>o</sup> ne' ha'sēnowa'nē<sup>o</sup> ne' ē<sup>o</sup>djīnia'khe',  
 see-ingly there his lodge stands the he chief (is) the ye two will marry.
- 3 Hao<sup>o</sup>hwēndjiawā'gī hoñwanā'dō<sup>o</sup>'khwā' ne' huoñgwe'dā', Ne'  
 He-to-earth-holds they him designate thereby the his people. The
- 4 o'nē<sup>o</sup> ne'tho' hē<sup>o</sup>'sio<sup>o</sup> ne' gano'sgoñ'wā' ē<sup>o</sup>satgat'hwā' tea'  
 now there there thou wilt arrive the it lodge in thou it wilt see the where
- 5 hā'degano'shē<sup>o</sup> ē<sup>o</sup>sgē<sup>o</sup>'nhā' ne'tho' ganak'dō<sup>o</sup>, nā'ie' ne'  
 just it lodge in middle of thou it wilt see there it mat (bed) is spread, that (it is) the
- 6 ne'tho' ganakdā'ge' hē<sup>o</sup>'dā'gā' ne' ha'sēnowa'nē<sup>o</sup>, Tho'ge'  
 there it mat on he lies the he chief. At that time
- 7 o'nē<sup>o</sup> ne'tho' ē<sup>o</sup>sat'ā'sā'ien' tea' noñ'we' hā'de'ha'sī'dage'hēn',  
 now there thou thy basket wilt lay the where the place (just where) his two feet are lying.
- 8 ē<sup>o</sup>'sī'hēn' dī'; 'Wā'ōñginia'khe', Hīā' se<sup>o</sup>' tha'he'ē<sup>o</sup>'hēn',  
 thou it wilt say, more-over; 'Thou I marry now, Not (it is) any-thing he it will say.
- 9 Ne' o'nē<sup>o</sup> ē<sup>o</sup>'io'gak nā'ie' ne' tea' hē<sup>o</sup>'dā'gā' ne'tho' ē<sup>o</sup>'hē<sup>o</sup>'sō'wās  
 The now it will be, come night (it is) that the the where he lies there he will spread for thee a mat (bark)
- 10 tea' noñ'we' hā'de'ha'sī'dade'nio<sup>o</sup>, Ne'tho' dī' ē<sup>o</sup>'sēmo<sup>o</sup>'hwet,  
 the where the place just where his two feet end. There, more-over, thou wilt stay over night.
- 11 Ganio' ē<sup>o</sup>'io'hē<sup>o</sup>'nhā' o'nē<sup>o</sup> se' ē<sup>o</sup>'hē<sup>o</sup>'hēn'; 'Sagē<sup>o</sup>'hā'.  
 So soon as it will be day now it is a matter of fact he it will say; 'Do thou arise.
- 12 Sāio'dē<sup>o</sup>'hā', Goio'dē' gē<sup>o</sup>'s tea' ē'hē<sup>o</sup>'hwās'hē<sup>o</sup>', Tho'ge'  
 Do thou work She works the ens. where she abides with her husband's family. At that (time)
- 13 o'nē<sup>o</sup> hī'kā' ē<sup>o</sup>'sāio'dē<sup>o</sup>'hā', Onē<sup>o</sup>'hā' ē<sup>o</sup>'ha'stē<sup>o</sup>'sā'ien', ē<sup>o</sup>'hē<sup>o</sup>'hēn'  
 now, verily thou wilt work, It corn he a string of it will lay down, he it will say,
- 14 dī'; 'Ē'senē<sup>o</sup>'hanawē<sup>o</sup>'dā', ē<sup>o</sup>'sējsi'goñ'niā', Tho'ge' odjīsdā'ge'  
 more-over; 'Thou it corn wilt soak, thou mush wilt make, At that time it fire on



there will be a kettle of water set on the fire. As soon as it boils so that it is terrifying, thou must dissolve the meal therein. It must be boiling when thou makest the mush. He himself will speak, saying: 'Do thou undress thyself.' Moreover, thou must there undress thyself. Thou must be in thy bare skin. Nowhere wilt thou have any garment on thy body. Now, the mush will be boiling, and the mush will be hot. Verily, on thy body will fall in places the spattering mush. He will say: 'Thou must not shrink back from it.' moreover, he will have his eyes fixed on thee there. Do not shrink back from it. So soon as it is cooked, thou shalt speak, saying: 'Now, verily, it is cooked; the mush is done.' He will arise, and, moreover, he will remove the kettle, and set it aside. Then, he will say: 'Do thou seat thyself on this side.' Now then, he will say: 'My slaves, ye dogs, do ye two come hither.' They two are

o'hne'ganos it water fresh	ē <sup>h</sup> ganā'djio'dak, it kettle-will sit	Ganio' So soon as	ē <sup>h</sup> diowīā'hē <sup>h</sup> 'hā' it will up-boil	ne'tho' there	1		
teu' the where	deiodeno <sup>h</sup> 'hiani'di' it is terrifying	o'nē <sup>h</sup> ' now	ne'tho' there	ne' the	othe'tehā' it meal flour	2	
hē <sup>h</sup> 'sok, there-then it will immerse	Dē <sup>h</sup> diowīā'hē <sup>h</sup> 'sek it will be up-boiling	ne' the	o'nē <sup>h</sup> ' now	ē <sup>h</sup> sdjīsgoñ'niā'. thou mush wilt make.	Ha <sup>h</sup> ' He him- self	3	
hwā' he will speak	ē <sup>h</sup> thadā'diā' he it will say	ē <sup>h</sup> 'hē <sup>h</sup> 'hē <sup>h</sup> '': he it will say	'Sadadiā'dawī'da'siā'. 'Do thou thyself disrobe'	Ne'tho' There	4		
di' more- over,	ē <sup>h</sup> sadadiā'dawī'da'siā'. then thyself wilt disrobe,	Sa'nesda'go <sup>h</sup> 'ks Thou thy bare-skin will be in	ē <sup>h</sup> gē <sup>h</sup> 'k. it will be	Hiiā' Not any- where	gat'kā' where	5	
dā'dē <sup>h</sup> djisadiā'dawī'dik, thou wilt be robbed	O'nē <sup>h</sup> ' Now	ne' the	odjī'sgwā' it mush	ē <sup>h</sup> diowīā'hē <sup>h</sup> 'sek, it will be up-boiling,	6		
o'dai' <sup>h</sup> 'hē <sup>h</sup> ' it is hot	ē <sup>h</sup> gē <sup>h</sup> 'ks it will be	ne' the	odjī'sgwā'. it mush	Siā'di'ge' Thy body on	hi'ā' of course	hē <sup>h</sup> 'gaa' <sup>h</sup> ' it will be come at-	7
sē <sup>h</sup> ' touched the to it where	teu' the	ē <sup>h</sup> watdjīsgwadoñ'gwā'. it itself mush will splutter	ē <sup>h</sup> 'hē <sup>h</sup> 'hē <sup>h</sup> '': He it will say	Hiiā' Not it is	thoñdā-sa- thou shouldst	8	
de <sup>h</sup> 'tkā'. flinch from it.	Ne'tho' There	di' more- over,	dē <sup>h</sup> 'iesagā'hā'k. he his two eyes will have on thee	'Ā'gwi' Do not do it	thoñdā'sado <sup>h</sup> 'tkā'. thou shouldst flinch from it	9	
Ganio' So soon as	ē <sup>h</sup> gā'ik it will be cooked	o'nē <sup>h</sup> ' now	dē <sup>h</sup> 'teadiā' thou wilt speak	ē <sup>h</sup> 'si'hē <sup>h</sup> '': thou wilt say	O'nē <sup>h</sup> ' Now,	hi'ā' verily	10
wā'gā'ik, it is cooked,	wā'gadjī'sgwaik'. it mush is cooked'	Dē <sup>h</sup> 'thatge <sup>h</sup> 'hā'. Thence he will up-rise,	o'nē <sup>h</sup> ' now	di' more over	ē <sup>h</sup> 'hā <sup>h</sup> ' he will remove	11	
djiodā'gwā'. the set kettle	si' yonder far	hāgwā'di' side of it	ē <sup>h</sup> 'hā'ie <sup>h</sup> ' he it will sit down,	Tho'ge' At that time	o'nē <sup>h</sup> ' now	ē <sup>h</sup> 'hē <sup>h</sup> ' he it will	12
hē <sup>h</sup> '': say	'Sadōñ' Do thou sit	ne <sup>h</sup> ' here	hāgwā'di'. side of it.	Tho'ge' At that time	o'nē <sup>h</sup> ' now	ē <sup>h</sup> 'hē <sup>h</sup> 'hē <sup>h</sup> '': he it will say	13
'Agetchonē <sup>h</sup> 'sho <sup>h</sup> '. 'My slaves sever!	djī'hā'. dogs	gā'ē' hither	doñde'sne'. do ye two come	Agwa's Very	degni- tho' / two	14	

very large. As soon as they two arrive he will say: 'Do ye two lick her body where the mush has fallen on it.' And their tongues are like rough bark. They will lick thee, going over thy whole body, all along thy body. Blood will drop from the places where they will lick. Do not allow thy body to flinch therefrom. As soon as they two finish this task he will say: 'Now, do thou again put on thy raiment.' Now, moreover, thou must again dress thyself completely. At that time he will take the basket and set it down, saying, moreover: 'Now, thou and I marry.' So now, so far as they are concerned, the dogs, his slaves, they two will eat." That is what the dead man-being told her.

It became night. Now, at that time, they verily laid their bodies down, and they slept. It became day, and the sun was present yonder when the maiden departed. She bore on her back by the forehead strap her basket of bread. Now, verily, she traveled with a rapid

1	gowa'nē <sup>ns</sup> , are large	Ganio' <sup>s</sup> So soon as	dē <sup>ns</sup> gni'io' <sup>s</sup> they two will arrive	o'nē <sup>ns</sup> now	ē <sup>ns</sup> hē <sup>ns</sup> hēn' <sup>s</sup> he it will say,	'Echikā'nēnt 'Do ye two lick her	
2	nā'ie' ne' that the (it is)	ia <sup>ns</sup> godjī-gwā'hī'so' <sup>ns</sup> it mush has fallen on her in places,	Nā'ie' ne' That the (it is)	tea' the where	awē <sup>ns</sup> na'sā' (their) tongues		
3	gāēn'wā' it rough bark (file)	nī'io't. so it is.	ē <sup>ns</sup> sakā'nēnt They they will lick	ē <sup>ns</sup> gni'sā' they (z.), it two will finish	ne' the	siā'dagwe'gī', thy body entire.	
4	siā'dā'ge'sho' <sup>s</sup> thy body on along.	Dē <sup>ns</sup> tgatkwē <sup>ns</sup> sa'hī'nā' Thence it blood will drop	tea' the where	noñ'we' the place	ē <sup>ns</sup> gnikā'nēnt, they (z.) two will lick (it).		
5	'Ā'gwī' Do it not,	dī' more- over,	dē <sup>ns</sup> teadadiā'do' <sup>ns</sup> tkā'. thou wilt flinch from it with thy body.	Ganio' <sup>s</sup> So soon as	ē <sup>ns</sup> gni'sā' they (z.) two will finish it	o'nē <sup>ns</sup> now	
6	ē <sup>ns</sup> hē <sup>ns</sup> hēn' <sup>s</sup> he it will say	O'nē <sup>ns</sup> Now	sasadiā'dawī'dā'. again do thou dress thyself.	O'nē <sup>ns</sup> Now	dī' more- over,	ē <sup>ns</sup> tea'sei'sā' thou thyself wilt re-dress	
7	gagwe'gī', it all.	Tho'ge' At that (time)	o'nē <sup>ns</sup> now	dē <sup>ns</sup> hā'ū'sū'gwā' he it basket will take up	si' yonder far	hāgwā'dī' side of it	
8	ē <sup>ns</sup> hā'ie' <sup>ns</sup> he it will say	ē <sup>ns</sup> hē <sup>ns</sup> hēn' <sup>s</sup> he it will say	dī' more- over	O'nē <sup>ns</sup> 'Now	wā'ōngimā'khe'. thou I marry'	Da', o'nē <sup>ns</sup> So, now	
9	ne' the that	nā' ne' that one the	djī'nā' the dogs	ne' the	hotchenē <sup>ns</sup> 'sho' <sup>ns</sup> his slaves several	dē <sup>ns</sup> giadekhoñ'niā'. they (z.) two will eat."	
10	Nā' That (it is)	wā'hē <sup>ns</sup> hēn' he it said	ne' the	hawē <sup>ns</sup> hē'io' <sup>ns</sup> . he is dead.			
11	Wā'o'gak. It became night.	Tho'ge' At that (time)	o'nē <sup>ns</sup> now	hī'ia' verily	wā'hoñdiā'dāge'shēn', they their bodies laid down,	o'nē <sup>ns</sup> , now	
12	wā'hoñnā'gak. they (z.) went to sleep.	Wā'o'hē <sup>ns</sup> 'nā' It became day	si' yonder	tgāū'gwā' there it orb of light rested	tho'ge' at that (time)	o'nē <sup>ns</sup> now	
13	go'dēn'dioñ' she departed	ne' the	eksā'go'nā'. she maiden.	Wā'ōntge'dat She bore it by the forehead-strap.	hī'ia' ne' verily, the	go'ā'sā' her basket	
14	ne' the	o'hā'gwā'. it bread.	O'nē <sup>ns</sup> Now,	hī'ia' verily,	oñthā'hī'ne' she traveled outward	ciānoā'die'. her gait was rapid.	Hīā' Not (it is)

gait. It was not long before she was surprised to find a river. There beside the river she stood, thinking, verily, "I have lost my way." At that time she started back. Not long afterward those who abode in the home lodge were surprised that the maiden returned. She said: "I believe I have lost my way." Now she laid her basket on the mat, and, moreover, she again ran thither and again climbed up to the place where lay the burial-case. So soon as she reached it she said: "Oh, father! I believe that I lost my way." He said: "What is the character of the land where thou believest that thou lost thy way?" "Where people habitually cross the river, thence I returned," said the maiden. She told him everything. She said: "A maple log floats at the place where they habitually cross the river." He said: "Thou hast not lost thy way." She replied: "I think the distance to the place where the river is seems too short, and that is the reason that I think

de'aonni'she'it	o'ne'	wa'oondiēn'hā	gwā'	ne'tho'	ge' <sup>0</sup> hio''hwā-	1	
along long	now	she was surprised	seem- ingly	there	it river had its course		
dā'die'	O'ne'	ne'tho'	ge' <sup>0</sup> hio''hwāk'dā	wā'diedā'nhā'	ne''	2	
along (there).	Now	there	it river beside	she stopped	the		
wā'ōñ'ā'	o'ne'	hi'ā'	wā'gadiā'dā'do''	Tho'ge'	o'ne''	sā'o'k'dā'	3
she did believe	now,	verily,	I my way (my per- son) have lost.	At that (time)	now	she turned back.	
Hiiā'	de'aonni'she'it	o'ne'	ne'te'	tgano''sā'ie''	thēni'dēn'	4	
Not (it is)	it lasted long	now	the where	there it lodge lies	there they in- abode		
wā'hōndiēn'hā'	gwā'	sā'o'io''	ne''	eksā'go'nā'	Wā'ā'hēn''	5	
they (in) were surpris'd	seem- ingly	again she returned	the	she maiden (is)	She it said		
"Ge'he'	wā'gadiā'dā'do''	O'ne'	ganakdā'ge'	wā'ōñ'ā'sā'iēn'	6		
"I it think	I lost my way (my person)	Now	it mat on	she her basket had.			
ne'tho'	dī'	teidāk'he'	sāieñ'thē''	te'	noñ'we'	tgā'ho''sā'hā'	7
there	more- over	again she ran,	again she climbed up	the where	the place	there it case- tipples	
Ganio''	ne'tho'	hwā'e'io''	o'ne'	wā'ā'hēn''	"G'ni'hā'	ge'he'	8
so soon as	there	there she arriv'd	now	she it said	"My father,	I it think	
wā'gadiā'dā'do''	Wā'hē'hēn''	"Ho't	niio''hwēñdjo''de''	te'	9		
I lost my way my person	He it said	What it is	so it earth is kind of	the where			
noñ'we'	te'	se'he'	Wā'gadiā'dā'do''?	"Didieñ'hiak'thā'	te''	10	
the place	the where	thou it think'st	I lost my way my person?	There where they use it to cross river	the where		
ge' <sup>0</sup> hio''hwā'dā'die'	ne'tho'	doñdagāk'dā'	wā'ā'hēn''	ne''	eksā-	11	
there it river has its course	there	the now I turned back again	she it said,	the	she		
go'nā'	Gagwe'gi'	wā'ōñthō'ā'	Wā'ā'hēn''	"O'hwā'dā'	ne''	12	
maiden (is)	It all is	she it told	she it said	It maple	the		
gāñ'do'	te'	noñ'we'	deieñ'hiak'thā'	Wā'hē'hēn''	"Hiiā'	13	
it log floats	the where	the place	one it uses to cross river	He it said	Not it is		
de'siā'dā'do''	Wā'ā'hēn''	"Ge'he'	swā'djik	dosge''hā'	niēg''	14	
thou hast lost thy way thy person?	she it said	"I it think	too much	near it is	so it is far		

that I lost my way." At that time he said: "The place that I had indicated is far. But thy person is so endowed with magic potency, thou hast immanent in thee so much orenda that it causes thy pace to be swift. Verily, so soon as thou arrivest at the river, thou shalt cross it and also shalt pass on." At that time the maiden said: "Oh, my father, now I depart." "So be it. Moreover, do thou take courage," said the dead man-being in reply. Now she again descended and again went into the lodge.

There then she placed her basket of bread on her back by means of the forehead strap. It was early in the morning when she departed. She had been traveling some time when she was surprised to hear a man-being speak to her, saying: "Do thou stand, verily." She did not stop. Aurora Borealis it was who was talking. She had passed

1	nīo'we'	tea'	te <sup>o</sup> 'hio <sup>o</sup> 'hwādā'die',	nā'ie'	gāi'hoñniā'hā'	tea'
	so it is distant	the where	(there it river has its course,	that (it is)	it it ensues	the where
2	ge'he'	wā'gadlā'dā'do <sup>o</sup> ."	Tho'ge'	wā'hē <sup>o</sup> 'hēñ':	"'No <sup>o</sup> .	tea'
	I it think	I lost my way (my person)?"	At that (time)	he it said	"Far (it is)	the where
3	noñ'we'	he'wagnā'do <sup>o</sup> ."	Ne'tho'	gwā'	tea'	nisāā'dat'go <sup>o</sup> ."
	the place	there I it indicated,	There	seem- ingly	the where	so thy body (is) magically potent
4	disācūnoñ'de',	nā'ie'	gāi'hoñniā'hā'	ne'	sīano'we',	Ganio' hī'ā'
	so thou art magient (lost orenda)	that (it is)	it it ensues	the	thy gait is rapid	so soon verily
5	hē <sup>o</sup> 'sio <sup>o</sup> '	tea'	noñ'we'	te <sup>o</sup> 'hio <sup>o</sup> 'hwādā'die'	dē'sia'hā'k	ē'sa-
	there thou arrivest	the where	the place	there it river has its course	thou wilt cross river	thou
6	doñgo'dā'	o'ni'."	Tho'ge'	ne'	eksā'go'nā'	wā'ā'hēñ':
	wilt pass on	also"	At that (time)	the	she maiden	she it said
7	o'ne <sup>o</sup> '	wā'ga'dēñ'diā'."	"Nio'.	Djia'kē <sup>o</sup> .	dī'."	nī'ha'wēñ'
	now	I depart."	So be it	Do thou take courage,	more over."	so he said in reply
8	hawē <sup>o</sup> 'he'io <sup>o</sup> .'	O'ne <sup>o</sup> '	doñdiāio'kwe'ne <sup>o</sup> 'dā',	gano'sgoñ'wā'		
	he is dead	Now	thence she descended,	it lodge in		
9	nho <sup>o</sup> 'sā'ie <sup>o</sup> .'					
	thither again she went					
10	O'ne <sup>o</sup> '	ne'tho'	go'ā'sū'	ne'	o'hā'gwā'	wā'oñtge'dat.
	Now	there	her basket	the	it bread	she bore it by the fore- head strap on her back,
11	Hē'ge'djik	o'ne <sup>o</sup> '	go'dēñ'diōñ'.	Gain'gwā'	u'wā'oñnis'he'	oñha-
	Early in the morning	now	she departed	Some (time)	so (long) it lasted	she is
12	hī'ne'	o'ne <sup>o</sup> '	wā'oñdiēñ'hā'	gwā'	oñ'gwe'	gothon'de'
	travel- ing	now	she was surprised	seemingly	man- being	she it heard the where
13	da'hada'diā',	i'ha'do'k:	"Desdā'nhā' hī'ā'."	Hūā'	dā'de'agodā'i'.	
	thence he spoke,	he kept saying:	"Do thou stand verily."	Not (it is)	she did stop.	
14	Hodoñni'ā',	nā'ie'	thot'hā',	Gain'gwā'	nīo'we'	godoñgo'di'
	He Aurora Borealis	that (it is)	thence he is talking,	Somewhat	so it is distant	she passed on

on some distance when she heard another man-being talking to her, saying: "I am thankful that thou hast now again returned home, my child. I am hungry, desiring to eat food." She did not stop. It was Fire Dragon of the Storm who was speaking to her. Sometime after she was again at the place where people customarily crossed the river. Now, at that place, he, the chief himself, stood, desiring to try her mind, saying: "Verily, thou shouldst stop here; verily, thou shouldst rest thyself." She did not stop. She only kept right on, and, moreover, she at once crossed the river there.

She traveled on for some time, and when the sun was at yonder height she was surprised that there was spread out there a large field. At that time, verily, she stopped beside the field. Now she looked, and there in the distance she saw a lodge—the lodge of the

o'né <sup>o</sup>	he'	o'ia'	gothoñ'de'	oñ'gwo'	tho'thā'	i'ha'do'k:	1
now	again	it is other-one	she it heard	man being	them-o-he-is talking	he kept saying	
·Niawé <sup>o</sup> 'hā'	o'né <sup>o</sup>	sa'sio <sup>o</sup> ,	goñ'ha'wā'	Aks'i's,	ge'he'		2
I am thankful so let it come!	now	again thou hast returned,	I am thy parent,	I am hungry,	I told she		
agadekhoñ'niā',	Hiiā'	dā'deigodā'i'	Hadawine'thā'	ne' nā'			3
I should eat.	Not it is.	she did stop.	He Fire-Dragon of storm	the that one			
tho'thā'	Gaiñ'wā'	nwā'oñni'she'	o'né <sup>o</sup>	ne'tho'	doñ'siēdā'nhā'		4
thence he is talking	Something talking	so long it lasted	now	there	there again she stood		
tea'	noñ'we'	deieia'hiā'kthā'	O'né <sup>o</sup>	ne'tho'	ne' ha'o <sup>o</sup> 'hwā'		5
the where	the place	one it uses to ford stream,	Now	there	the he himself		
ne'	ha'sēñnowa'ne <sup>o</sup>	ne'tho'	he'ha'dā'	he'he'	dā'shago'ni-		6
the	he chief (is)	there	there he stuffs,	he desires	he trouble should give		
go <sup>o</sup> 'hā'ēñ'	ne'	eksā'go'nā'	i'ha'do'k:	·Tho'ne <sup>o</sup>	hi'ia'	dā'sdā'nhā';	7
to her mind	the	she madden (is)	he kept saying	Here it is	verily,	thou shouldst stand	
a'sadoñwi'shēñ'	hi'ia'	Hiiā'	dā'deigodā'i'	Nā'ie'	gēñ'gwā'		8
thou thyself shouldst rest	verily,	Not it is	she did stop	That it is	only		
go'dēñdiō'ha'die'	iogoñdā'die'	di'	wā'dieia'hiā'k	tea'	ne'tho'		9
she walked right on,	without stopping	more over	she river crossed	the where	there		
tgē <sup>o</sup> 'hiō <sup>o</sup> 'hwēdā'die'							10
there it river has its course							
Gaiñ'gwā'	nwā'oñni'she'	oñtha'hi'ne'	o'né <sup>o</sup>	di'	si'	gwā'	11
Something	so long it lasted	she travels on	now	more over	you dier	seem- ingly	
hegañ'gwā'thā'	o'né <sup>o</sup>	wā'oñdiēñ'hā'	gwā'	ne'tho'	gwā'		12
there it folk of light (sun) rests	now	she was surprised	seem- ingly	there	seem- ingly		
ga'hēñdāde <sup>o</sup> 'dā'	ga'hēñdowa'ne <sup>o</sup> ,	Tho'ge'	o'né <sup>o</sup>	hi'ia'	ga'		13
it plain is spread out	it plain large is	At that time	now	verily	it		
hēñdāk'dā'	ne'tho'	wā'diedā'nhā'	O'né <sup>o</sup>	ne'tho'	wā'oñtgat'		14
plain beside	there	she stood	Now	there	she looked		
hwā'	si'	teano <sup>o</sup> 'sā'ie <sup>o</sup> '	tea'	homo <sup>o</sup> 'sā'ie <sup>o</sup> '	ne' ha'sēñnowa'ne <sup>o</sup> '		15
con- sider	there it lodge lies	the where	his lodge lies	the	he chief (is)		

chief. Verily, she went thither. When she arrived there, she looked, and saw that it was true that beside the lodge stood the tree Tooth, whose flowers were the source of the light of the earth there present, and also of the man-beings dwelling there. Verily, she then entered the lodge. Then she looked, and saw that in the middle of the lodge a mat was spread, and that thereon, moreover, lay the chief. Now, at that time, she removed her pack-strap burden, and then she also set the basket before him, and then, moreover, she said: "Thou and I marry," and then, moreover, she handed the basket to him. He said nothing. When it became night, he spread a mat for her at the foot of his mat, and then, moreover, he said: "Verily, here thou wilt stay overnight." Moreover, it thus came to pass. Now, verily, they laid their bodies down and they slept.

- 1 Ne'tho' hi'ia' heigawe'noñ'. Ne' o'neñ' ne'tho' hwa'e'ioñ'  
 There verily thither she went. The now there there she arrived
- 2 o'neñ' wa'ontgat'hwā' ne'tho' do'geñs gā'he' tea' gano'sāk'dā'  
 now she looked there it is true it tree stands where it lodge beside
- 3 ne' Ono'djā' nwa'gañdo'deñ', nā'ie' ne' tea' deñawēñ'hā'hā'gī'  
 the it Tooth such it tree kind of is, that the the it full-blown flowers has  
 (at is) where
- 4 nā'ie' deio'hathē'dā'gwi' tea' ne'tho' diio'hwēñdjā'de', ne'tho'  
 that it uses it to cause it to be the there there it earth is present, there  
 it is light where
- 5 gwā' o' ne' ne'tho' enā'gee' ne' on'gwe', O'neñ' hi'ia'  
 seem- too the there they (indee-) the man- Now verily  
 fully, dwell being
- 6 hwa'e'ioñ' ne' gano'sgon'wā', O'neñ' ne'tho' wa'ontga'thwā'  
 there she the it lodge in Now there she it saw  
 entered
- 7 tea' degano'shēñ' ne'tho' ganāk'doñ' ne'tho' di' hēñdā'gā'  
 the it lodge center of there it mat (had) there more he lay  
 where is spread over
- 8 ne' ha'sēñnowa'neñ', Tho'ge' o'neñ' wa'ontge'da'siā', o'neñ'  
 the he chief (is) At that now she removed her fore- now  
 the (he great named), (time) head-band
- 9 o'ni' wā'hoñwā'ā'siēñ'hās, o'neñ' di' wā'ā'hēñ'; \*Wā'onginiak'  
 also she him set basket for, now more she it said: \*We two marry, over
- 10 he', o'neñ' di' wā'hoñwā'ā'set'hās, Hiā' stēñ' de'ha'wēñ'. Ne'  
 now more she him handed basket, Not any- he it said, The  
 over it is thing
- 11 o'neñ' wā'o'gak' o'neñ' wā'shago'so'hās tea' noñ'we' hā'de'hā'  
 now it became now he for her a mat spread the the place just his  
 night where where (where)
- 12 si'dāge'hēñ', o'neñ' di' wā'hēñ'hēñ'; \*Tho'neñ' hi'ia'  
 hee't he, now more he it said, \*Here it is, verily  
 over
- 13 ē'sēñmo'ñ'hwet, Ne'tho' di' nwa'awēñ'hā', O'neñ' hi'ia'  
 thou wilt stay over Thus more- so it came to pass, Now verily  
 night over
- 14 wā'hoñdā'dāge'hēñ', wā'hoñnā'gak.  
 they their bodies laid down they went to sleep,  
 to sleep,



self, and now, verily, she was naked. She soaked the corn, and she also washed the corn, and also pounded it, and she also made meal of it, and, now, moreover, in the pot she had set on the fire she made mush. She stirred it without interruption. But, nevertheless, it was so that she was suffering, for, verily, now there was nothing anywhere on her body. And now, moreover, it was evident that it was hot, as the mush spattered repeatedly. Some time after she was surprised that the chief said: "Now, verily, the mush which thou art making is cooked." At that time he arose to a standing position, and also removed the pot, and also set it on yonder side. At that time he said: "Do thou sit here." Now he went forward, and, taking up the basket, he took the bread therefrom, out of her basket. At that time

- 1 dawī'dā'siā', o'nē<sup>o</sup> hī'ia' go'nesda'go<sup>o</sup>. Wā'enē<sup>o</sup>hanawē<sup>o</sup>dā',  
now verily she is fully naked. She the corn soaked,
- 2 wā'enē<sup>o</sup>ho'hā'e' o'nī', wā'ethe'dā' o'nī', wā'ethe'tehi'sā' o'nī'.  
she the corn washed also she it pounded also she meal finished also
- 3 o'nē<sup>o</sup> dī' tea' gonā'djā'hā' tea' odjisdā'ge' deideno<sup>o</sup>hia-  
now more the she had set kettle the where it fire on it is terrifying
- 4 nī'dī' dīowīā'hē<sup>o</sup>, o'nē<sup>o</sup> hī'ia' ne'tho' wā'edjsgōn'niā'.  
it is up-boiling, now verily there she mush made,
- 5 Heio'goñdā'gwī' deia'gowēn'ie'. Ne'tho' ne' nā'ie' nī'io't tea'  
hence it is without interruption she it stirred. There the that so it is the where
- 6 goē<sup>o</sup>hā'ge<sup>o</sup>, o'nē<sup>o</sup> hī'ia' hī'ia' gat'kā' dā'detga'de' ne'  
she is suffering, now verily not anywhere it it is shielding the
- 7 eā'dī'ge'. O'nē<sup>o</sup> dī' ne'tho' nī'io't otgē<sup>o</sup>i' o'dā'hē<sup>o</sup> tea'  
her body on Now more over thus so it is it is plain it is hot the where
- 8 wasdjis'gwadoñ'gwās. Gañ'gwā' nwa'oñnis'he' o'nē<sup>o</sup> wā'oñdiēn'hā'  
it mush is spattering. Some (time) so it lasted now she was surprised
- 9 gwā' o'nē<sup>o</sup> ne' ha'sēñnowa'ne<sup>o</sup> wā'he<sup>o</sup>hēñ': "O'nē<sup>o</sup> hī'ia'  
seemingly now the he chief is he it said "Now verily
- 10 wā'gadjs'gwāik tea' sadjsgōn'ni'." Tho'ge' o'nē<sup>o</sup> doñdā'ha-  
it mush is cooked the where thou mush art making." At that (time) now thence he
- 11 dā'nā', wā'hanā'djā'hā'gwā' o'nī', si' hā'gwā'dī' wā'hā'ie<sup>o</sup>  
arose, also, he kettle removed also, you der side of it he it set
- 12 o'nī', Tho'ge' o'nē<sup>o</sup> wā'he<sup>o</sup>hēñ': "Tho'ne<sup>o</sup> sadiēn'." O'nē<sup>o</sup>  
also, At that (time) now he it said, Here do thou sent thyself." Now
- 13 wā'ha'dēn'diā', wā'tā'ā'sā'gwā', wā'ha'hā'gwāda'gwā' ne'  
he departed, he basket took up, he bread took out of it the
- 14 go'ā'sāgon'wā' wādā'gwā'. Tho'ge' o'nē<sup>o</sup> ha'wēñ': "O'nē<sup>o</sup>  
her basket in it had been contained At that (time) now he it has said: "Now



he said: "Now, thou and I marry. Verily, so it seems, thou wert able to do it. Hitherto, no one from anywhere has been able to do it."

Now, at that time he shouted, saying: "My slaves, ye two dogs, do ye two come hither. It is necessary for me that ye two should lick this person abiding here clean of the mush that has fallen on her." Verily, she now looked and saw come forth two dogs, pure white in color and terrifying in size. So now, they two arrived at the place where she was. Now, verily, they two licked her entire body. The tongues of these two were like rough bark. So now, moreover, in whatsoever places they two licked over and along her body blood exuded therefrom. And the maiden did fortify her mind against it, and so she did not flinch from it. As soon as they two completed the task, then he himself took up sunflower oil, and with that, moreover,

wá'óñginia'khe',	Wá'sgwe'niá'	hi'ia'	nige'-khe'ó'.	Híiá'	gat'ká'	1		
thou and I marry	Thou wast able to	verily	forsooth is it,	Not	any			
	do it			it is	where			
de'agogwe'nióñ'	tea'	nwá'óñnis'he'.				2		
one has been able to	the	so long it has lasted,"						
do it	where							
Tho'ge'	o'ne'	wá'tho'héne'dá'	wá'hé'ó'héñ'.		"Agetehe-	3		
At that time	now	he called aloud	he it said:		"My several			
né'ó'sho'ó'	dji'há'	ga'e'	doñde'sne'.	Dewagado'	hwéñdjio'niks	4		
slaves,	dogs,	hither	thence do ye	It is necessary to me				
			two come					
aetchika'neñt'	tho'ne'ó'	e'déñ'	godji-gwá'hi'so'.	O'ne'ó'	hi'ia'	5		
ye two her should	here	she	it mish on her has fallen	Now	verily			
lick		abides	narratively."					
wá'óñtgat'hwá'	dagniiage'ó'nhá'	owá'he'sdo'go'ó'	thá'tgniiá'do'de'ó'			6		
she it saw	thence they / z / two	it white-pure is	such their / z / two look-					
	came forth		les are in kind					
dji'há'	deideno'ó'hiani'di'	degnigowa'ne'ó'.	Da'.	o'ne'ó'		7		
dogs	it is terrifying	they / z / two are large,	so	now				
ne'tho'	wá'tgní'io'ó'	tea'	noñ'we'	e'déñ'.	O'ne'ó'	hi'ia'	8	
there	they two arrived	the	the place	she abides,	Now	verily		
wá'tgnika'neñt'	gagwe'gí'	éiá'di'ge'sho'ó'.	Ná'ie'	ne'ó'	gni'ná'si'ge'.	9		
they / z / it two licked	it all	her body on along	That	the	their / z / two			
			it is		tongues on			
ne'tho'	ní'io'ó'	tea'	ga'én'wá'.	Da'.	o'ne'ó'	dí'	dagatkwo'ó'so-	10
there	so it is	the	it rough bark	so	now	more-	over	
		where	is .			the	now it blood	
						oozed out		
doñ'nióñ'	tea'	noñ'we'	wá'tgnika'neñt'	éiá'di'ge'sho'ó'.	Ná'ie'		11	
plurally	the	the place	they / z / two licked	her body on along	That			
	where				it is			
ne'ó'	eksá'go'ná'	godat'nigo'ó'há'ni'di'.	hi'ia'	dá'dáioñdo'ó'tká'.			12	
the	she maiden is	she has fortified her mind,	not	thence she should				
			it is	thence,				
Ganio'	wá'tgní'sá'	o'ne'ó'	ne'ó'	há'ó'hwá'	wá'thá'gwá'	ne'ó'	13	
so soon as	they / z / two it	now	the	he himself	he it took up	the		
	finished							
óá'wé'ó'sá'	o'hná'	ná'ie'	dí'	ne'ó'	wá'has'dá'	wá'shago'hno'gá'k.	14	
it sunflower	it oil	that	more-	the	he it / z / 1	he her skin smeared		
		it is	over					

he anointed her body. As soon as he had finished this task he said: "Now, verily, do thou again dress thyself." Now she redressed herself entirely, and she was again clothed with raiment.

When it became night, he spread a mat for her at the foot of his mat. There they two passed two more nights. And the third day that came to them the chief said to her: "Now thou must again depart. Thou must go again to the place whence thou didst start." Then he took up the basket of the maiden and went then to the place where he kept meat of all kinds hanging in quarters. Now, verily, he took up the dried meat of the spotted fawn and put it into her basket. All the various kinds of meat he placed therein. As soon as the basket was full, he shook the basket to cause its contents to settle down. When he did shake it, there was seemingly just a little room left in it. Seven times, it is said, he shook the basket before he completely

- 1 Ganio' wā'hāiēnēndā'nhā' wā'hē'hēn': "O'nē" hī'īā'  
 so soon as he task completed he it said "Now verily
- 2 sasadiā'dawī'dā' "O'nē" sāio'sēn'niā' gagwe'gī, sāio'sei'sā'  
 again do thou thyself dress Now again she herself dressed it all again she herself rearranged.
- 3 Ne' o'nē' wā'o'gak tea' de'ha'sī'dāge'he'n' ne'tho'  
 The time it became dark the where two his feet he there
- 4 wā'shago'so'has, Ne'tho' de'gūi' wā'diēno'hwe't, Nā'ie' ne'  
 he for her a mat spread There two they two stayed over That the  
 (it is) night (it is)
- 5 'ā'sō' wado'thā' tea' wā'hodi'he'n'nhā' o'nē' wā'hē'hēn'  
 three it became the where at day became for them now he it said
- 6 ne' ha'sēnōwa'nē': "O'nē" ē'tea'dēn'diā' Ne'tho' hē'tche'  
 the he chief is: Now again thou wilt depart There there again thou wilt go
- 7 tea' noñ'we' nidisa'dēn'diōn' "O'nē" wā'thā'ā'sā'gwā' ne'  
 the the place there whence thou hast departed Now he (the) basket took up the
- 8 go'ā'sū' ne' eksā'go'nā' ne'tho' nhwā'he' tea' noñ'we'  
 her basket the she (s) maiden there thither he went where the place
- 9 nī'hā' wā'hāiēndak'hwā' nā'ie' ne' hā'diō'wā'hāge' ne'tho'  
 there he uses it to keep meat, that (it is) the every it meat is in number (in kind) there
- 10 gā'wā'hāniō'do' "O'nē" hī'īā' ne'tho' wā'thā'gwā' ne'  
 it meat hangs plurally, Now verily there he it took up the
- 11 teisdā'thiēn'hā' o'wā'hāthē' o'nē' o'nī' go'ā'sāgon'wā'  
 spotted fawn it meat dry (is), now also her basket in
- 12 wā'hoñ'dak, Gagwe'gī' hā'diō'wā'hāge' ne'tho' wā'hoñ'dak,  
 he it placed It all every it meat is in number (in kind) there he it placed in.
- 13 Ganio' wā'gā'ā'seik o'nē' wā'howāk'dā' ne' gā'ā'sī' Tea'  
 so soon as it basket was filled now he it shook the it basket, The where
- 14 niga'ha'wī' wā'howā'kdā' nē' gwā' nā'detgā'ā' Tea'dāk,  
 there it hears (it) time he it shook this, seem here ingly just there it is contained, seven (it is),

filled it. At that time he said: "Now thou must again depart. Do not, moreover, stand anywhere in the course of thy path homeward. And, moreover, when thou dost arrive there, thou must tell the people dwelling there that they, one and all, must remove the roofs from their several lodges. By and by it will become night and I will send that which is called corn. In so far as that thing is concerned, that is what man-beings will next in time live upon. This kind of thing will continue to be in existence for all time." At that time he took up the basket and also said: "Now, verily, thou shouldst bear it on thy back by means of the forehead strap." Now, at that time she departed.

Now again, as she traveled, she heard a man-being talking, saying: "Come, do thou stand." She did not stand. It was Aurora Borealis who was talking to her. She traveled on for some time, when she again

ia'kē <sup>o</sup> ,	nwā'howāk'dā'	o'nē <sup>o</sup> ,	hā'sā'	wā'hā'ā'seik,	Tho'ge <sup>o</sup>	1	
it is said,	so many be it shook	now	not before	he basket filled	At that (time)		
wā'hē <sup>o</sup> hēn <sup>o</sup> ;	''O'nē <sup>o</sup> ,	ē'tea'dēn'diā'	''Ā'gwi'	dī'	dē <sup>o</sup> dā'nhā'	2	
he it said	Now	again thou wilt depart	Do it not	more-over	thou wilt stand		
tea' <sup>o</sup>	nīo'we'	hēiotha'hī'noh <sup>o</sup> ,	Nā'ie'	dī'	ne'	ē <sup>o</sup> sheiatho'liē <sup>o</sup>	3
the where	there it is distant	thither it path has course	That (it is)	more-over	the	that them wilt tell	
tea' <sup>o</sup>	ne'tho'	thadina'geē' ne''	o'nē <sup>o</sup> ,	ne'tho'	hē <sup>o</sup> 'sio <sup>o</sup> ,	tea''	4
the where	there	there they on dwell	now	there	there thou wilt arrive,	the where	
gagwe'gī'	ē <sup>o</sup> iegā'teioṅwā'ho <sup>o</sup>	ne''	gano <sup>o</sup> 'sā'ge'	nā'ie'	ne''	5	
it all	they will on do them severally	the	it lodge on	that it is	the		
ē <sup>o</sup> hoṅgwā'hēn'gwā'ho <sup>o</sup>	tea''	hodimo <sup>o</sup> 'sāieṅ'dē <sup>o</sup> ,	Ge <sup>o</sup> 'dji'k			6	
they on will remove the bark roofs severally	the where	they on have lodges severally	By and by				
ē <sup>o</sup> io'gak	ē <sup>o</sup> gadēnie' <sup>o</sup> dā'	ne''	one <sup>o</sup> 'hā'	gāia'dji'	Nā'ie'	ne''	7
it will be come night	It will send the	the	it corn	it is called	That (it is)	the that	
nā''	ne''	o <sup>o</sup> 'kē <sup>o</sup>	ē <sup>o</sup> iagon'he'gwik	ne''	oṅ'gwe'	Ē <sup>o</sup> ioi'hwāda'die'	8
that one	the that	next in time	they it will use to live	the man-being	It matter will be continuing		
ē <sup>o</sup> gāieṅ'dāk	ne''	neṅ'ge <sup>o</sup>	noṅwā'ho'dē <sup>o</sup> ''	Tho'ge <sup>o</sup>	o'nē <sup>o</sup>	9	
it will remain	the	this one	kind of thing	At that (time)	now		
wā'thā'ā'sā'gwā'	wā'hē <sup>o</sup> hēn <sup>o</sup>	o'mi:	''O'nē <sup>o</sup> ,	hī'ā'	ā'satge <sup>o</sup> 'dat''	10	
he (the) basket took up	he it said	also	'Now	verily	thou shouldst bear it on thy back by the forehead strap		
O'nē <sup>o</sup> ,	tho'ge <sup>o</sup>	ge'dēn'diōn <sup>o</sup> ,				11	
Now	at that (time)	she departed					
O'nē <sup>o</sup> ,	hu''	tea''	oṅtha'hī'ne'	ne'tho'	gothōn'de'	oṅ'gwe'	12
Now	again	the where	she travels onward	there	she it heard	a man-being	
i'hā'do'k:	''Hau'',	o'nē <sup>o</sup> ,	dēsdā'nhā''	Hīā''	dā'deigodā'ī'	13	
he kept saying	'Come,	now	do thou stand,	Not (it is)	she did stop,		
Hodoṅni'ā'	nā'ie'	thot'hā'	Gaiṅ'gwā'	nwā'oṅni'she'	oṅtha'hī'ne'	14	
He Aurora Borealis	that (it is)	thence he is speaking,	some (time)	so long it lasted	she travels onward		

heard a man-being talking, saying: "Verily, do thou stand. Now, verily, thou hast returned home. I am hungry. My child, I desire to eat food." She did not stop. In so far as he is concerned, it was White Fire-Dragon who was talking to her. Now, she again arrived where she had crossed the river, and there again, beside the river, she stood. Now, moreover, she heard again a man-being saying: "Do thou stand. I desire that thou and I should converse together." She did not stop. It was the chief who was standing here seeking to tempt her mind. At once she crossed the river on the floating maple log. It was just midday when she again arrived at the place whence she departed, and she went directly into the lodge. As soon as she laid her burden down, she said: "Oh, my mother, now, hither I have returned." She, the elder one, spoke, saying: "I am thankful that

- 1 o'né<sup>00</sup> he' gothoñ'de', i'ha'do<sup>0</sup>k: "Desdā'nhá' hí'íá'. O'né<sup>00</sup>  
now again she-it heard he kept saying "Do thou stand, verily, Now,
- 2 hí'íá' sa'sio<sup>00</sup>, Ags'i's' ge'he' agadekhoñ'niá', goñ'ha'wá',"  
verily again thou hast returned, I am hun- I it desire I food-should eat, I am thy parent."
- 3 Hííá' dá'deagoda'i', Ga'ha'señdie'thá' owá'he'sdā' ní'háá'do'<sup>0</sup>-  
Not it is she did stand Fire-Dragon it casts fire it white is thus his body is
- 4 de<sup>00</sup> ná'ie' ne' ná' tho'thá', O'né<sup>00</sup> ne'tho' sa'e'io<sup>00</sup> tea'<sup>0</sup>  
in that the that one there-he is talking, Now there again she where  
kind it is it is
- 5 noñ'we' de'agola'há'gí', ne'tho' he' doñ'sáiedá'nhá' ne'<sup>0</sup>  
the place she river crossed, there again there again she stood the
- 6 ge<sup>00</sup>hio<sup>00</sup>hwák'dá', O'né<sup>00</sup> di' he' gothoñ'de' ne' oñ'gwe'<sup>0</sup>,  
it river beside Now more-over, again she-it heard the man-be-  
ing
- 7 i'ha'do<sup>0</sup>k: "Desdā'nhá', Dewagado<sup>0</sup>hwēñdjiō'níks daeditá'ēñ',"  
he kept saying Do thou stand, If it me is necessary to thou should con-  
verse"
- 8 Hííá' dá'deagoda'i', Ha'señnowa'ne<sup>00</sup> ne' ná' ne'tho'<sup>0</sup>  
Not it is she did stand He chief is the that one there
- 9 he'ha'dá', he'he' hí'íá' de'shago'nigo<sup>0</sup>há'ēñ', Gōñdadiē' wá'-  
the he stands, he it verily, desires, he her mind will give trouble to, At once she
- 10 dieia'há'k tea' o'hwá'dá' gaēñ'do', Agwá's' gaē<sup>00</sup>híá'hē<sup>00</sup>  
river crossed the where it maple it log Just it sky center (is) (mountain)
- 11 ne' o'né<sup>00</sup> hoñ'sáie'io<sup>00</sup> tea' noñ'we' di'ago'dēñ'dio<sup>00</sup>, eia'dá-  
the now there again she the where the place thence she de- her body  
arrived parted, went
- 12 gōñla'die' ne' gūno'sgoñ'wá' hoñ'sáie'io<sup>00</sup>, Gāñio' wá'ōñthe'<sup>0</sup>-  
right on the it lodge in there again she re-entered, as soon she her  
burden laid
- 13 ná'io<sup>00</sup> wá'á'heñ': "Agno'há', o'né<sup>00</sup> ne' ne<sup>00</sup> sa'gio<sup>00</sup>," Ne'<sup>0</sup>  
down she-it said My mother, now the this again I have re-turned "The
- 14 gok-stē'á' o'né<sup>00</sup> dáie'wēñnitge<sup>00</sup>nhá' wá'á'heñ': "Niawē<sup>00</sup>há'<sup>0</sup>  
she elder one now then o she word spoke she-it said: "I am thankful

thou hast arrived in peace." Then the maiden again spoke and said: "Ye severally must make preparations by severally removing the roofs from your lodges. There is an abundance of meat and corn also coming, as animals do come, when it becomes night, by and by." And at that time she at once went to the place where lay the burial-case of her dead father, and now, moreover, she again climbed up there. As soon as she reached the place, she said: "Oh, my father, I have now returned home." He said, in replying: "How fared it? Was he willing to do it?" She said: "He was willing." Now, again, he spoke, saying: "I am thankful that thou wast able to do it, as it seems. Thou art fortunate in this matter. And it seems, moreover, good, that thou shouldst, perhaps, at once return home, for the reason, verily, that the chief is immune to magic potency, that nothing can affect the orenda of Chief-who-has-the-standing-tree-called-Tooth, and whom some call He-holds-the-earth."

tea'	skēn'no''	wā'sio''	O'ne''	teieda'diā'	ne''	eksā'go'nā'	1
the where	well it is	thou hast arrived	Now	again she spoke	the	she maiden is	
wā'ā'hēn':	É'swadogé's'dā'	ē'swasgwā'hēn'gwā'ho''	tea'				2
she it said:	Ye it will prepare well	ye bark roof will take of plurally	the where				
swano''sāen'do''	Olo'hēn'do''	O'wā'hā'	o'ne''hā'	o'm'			3
ye lodges have-plurally	It is abundant	it meat,	it corn	a so			
dago'nē'ne''	ne''	o'ne''	gō'djik'	ē'io''gak''	Tho'ge'	o'ne''	gōnda-
thence they	the now	will it become	by and by	At that night,	At that time	now	at once
(z. fare-coming)							4
die''	ne''tho'	nlwā''ē''	tea'	noñ'we'	te'ho''sā'hā'	ne''	gō'nī'hā'
	there	thither she went	the where	the place	thence it case up-to	the	her father
gē''hā'	o'ne''	dī'	ne''tho'	hoñ'sāen'the''	Ganio''	hwa'e'io''	6
it was,	now	more-over	there	thither again she climbed,	so soon as	thence she arrived	
o'ne''	wā'ā'hēn':	G'nī'hā'	o'ne''	sagio''	Nī'hā'weñ'	tea'	7
now	she it said	My father,	now	again I have returned	The nee he it	the where	
dā'hā'hwā'sā'gwā'	Hate'gwi'	wā'hokāie''hā'khe''	Wā'ā'hēn':				8
he answered	How is it,	he was willing, was he?	She it said:				
Wā'hokāie''hā'	O'ne''	he''	da'hawēñitgē''nlwā'	wā'hē'hēn':			9
He was willing,	Now	again	thence he word spoke	he it said			
Niā'we''hā'	tea'	wā'gwe'niā'	nige''khē''	We'swadā'shwāies'			10
I am thankful	the where	thou wast able to do it	it would so in, does it not, possibly	It prospers your pl			
dā'	Nā'ie'	dī'	o'ā'ne'	oñ'	ne''	gōndāie''	hoñ'sā'dēn'diā'
That it is	more-over	it is, good	proke bly	the	at once	hence again thou shouldst depart,	11
swā'djik'	hī'hā'	hīā'	ste''	noñ'wā'ho''de''	de'honā'gō'wāis'	ne''	12
because (too much)	verily,	not any thing	it is	kind of thing	carries him, he is the intimate to one's	the	
nēn'gē''	ne''	Hu'sēñnowa'nē''	ne''	Hodā'he'	nā'ie'	ne''	O'no''
this one	the	He chief is	the	He has a standing tree	that it is	the	pl
djā'	nwā'gōēndō'de''	nā'ie'	ne''	o'diā'k'	Hā''hwēñdjāwā'gē'		14
tooth	such a tree kind of is,	that it is	the	some	He earth holds		
hoñ'wānā'do''klwā''							15
they it use to designate him,							

At that time all those who dwelt there mended their lodges by removing the roofs from all severally. Then, verily, when it became night, as soon as the darkness became settled, they heard the sounds made by the raining of corn, which fell in the lodges. Then they went to sleep. When it became day, they looked and saw that in the lodges corn lay piled up, quite filling them. Now, moreover, their chief said: "Do ye severally repair your lodges. And, moreover, ye must care for it and greatly esteem it; the thing has visited our village which He-who-has-the-standing-tree-called-Tooth has given you to share with him."

In a short time they were surprised, seemingly, that the maiden was nowhere to be found. She had again departed. They knew that she had again gone to the place where stood the lodge of the chief

- 1 Tho'ge' o'ne<sup>pl</sup> ne' hadina'gee' gagwe'gi' wa'hadiga'teia'ho<sup>pl</sup>  
 At that time now the they in (pl.) dwelling it all they in (pl.) them mended plurally
- 2 tea' hodino<sup>pl</sup>saien'do<sup>pl</sup>, wa'hoinsgwa'heingwa'ho' gagwe'gi',  
 the they in plurally lodges they in (pl.) bark roofs removed plurally it all,  
 where have,
- 3 O'ne<sup>pl</sup> hi'ia' ne' o'ne<sup>pl</sup> wa'o'gak, gano' wa'dwa'soindaienda'na'  
 Now verily the now it became so soon it might become settled  
 night, as
- 4 o'ne<sup>pl</sup> hoimatho<sup>pl</sup>de' o'ne<sup>pl</sup> wa'o'ka'e'ha' tea' wa'o'stain'di'  
 now they in (pl.) heard now it noise made the where it showered
- 5 ne' one<sup>pl</sup>'ha' ne' tea' gano<sup>pl</sup>'sgo<sup>pl</sup>wa'sho<sup>pl</sup> e'ose'na'<sup>pl</sup>, O'ne<sup>pl</sup>  
 the it corn the the where it lodge in along it fell Now
- 6 wa'hoima'gak, Ne' o'ne<sup>pl</sup> wa'o'he'na'na' wa'hoitgat'hwai', wa'ha-  
 the y in slept The now they in (pl.) it day became they in (pl.) it looked they in (pl.)  
 where
- 7 di'ge' tea' gano<sup>pl</sup>'sgo<sup>pl</sup>wa'sho' dega'hen' gage'he' ne' one<sup>pl</sup>'ha',  
 saw it the where it lodge in along it is full it is heaped the it corn.
- 8 O'ne<sup>pl</sup> di' ne' ho<sup>pl</sup>wa'sen'ne' wa'he'he'na': "O'ne<sup>pl</sup> sasi'so<sup>pl</sup>-  
 Now more the their in chief he it said Now again do ye them  
 over repair
- 9 ni<sup>pl</sup>'he' (saswa'so<sup>pl</sup>ni<sup>pl</sup>'he') tea' swano<sup>pl</sup>'saien'do<sup>pl</sup>. Na'ie' di'  
 plurally again do ye them the where ye (pl.) lodges have plurally That more  
 plurally repair
- 10 ne' e'wadeje<sup>pl</sup>ino<sup>pl</sup>'na' e'wano<sup>pl</sup>'sdek', hi'ia' tea' no<sup>pl</sup>wa'ho'de'  
 the ye it good care will give ye will continue to verily, the where kind of thing  
 will give esteem it greatly,
- 11 wa'ongwamadowe<sup>pl</sup>'na' ne' tea' wa'etchimoi'da' ne' Ono'dja'  
 it has found visited our the the one it has shared the it tooth  
 village where with you
- 12 Hod<sup>pl</sup>'he'  
 He is stand  
 the tree
- 13 Niol'hwagwa'ha' o'ne<sup>pl</sup> wa'ho<sup>pl</sup>die<sup>pl</sup>'ha' gwa' hiia' ga'tka'  
 Just it is short matter now they in (pl.) were seem ingly not anywhere  
 time
- 14 de'teie'ne' ne' eksi'go'na', Teingo'den'dio<sup>pl</sup>, Hoime<sup>pl</sup>no<sup>pl</sup>'do<sup>pl</sup>,  
 she goes the she is sudden, Again she had departed They in (pl.) it knew,  
 about
- 15 ia'ke' tea' ne'tho' heteiagawe'no<sup>pl</sup> tea' no<sup>pl</sup>'we' thou<sup>pl</sup>'sai'ie'<sup>pl</sup>  
 it is the where father again she the the place there his lodge  
 said, where has gone where lies

who was her consort. Now, verily, in reference to him he himself in turn was surprised to see her return home. When it became day again, the chief noticed that seemingly it appeared that the life of the maiden, his spouse, had changed.<sup>1</sup> Thus it was that, day after day and night after night, he still considered the matter. The conditions were such that he did not know what thing was the cause that it [his spouse's condition] was thus, so he merely marvels that it had thus come to pass.

It is certain, it is said, that it formed itself there where they two conversed, where they two breathed together; that, verily, his breath is what the maiden caught, and it is that which was the cause of the change in the life of the maiden. And, moreover, that is the child to which she gave birth. And since then, from the time that he [her

ne' <sup>2</sup>	ha'señnowa'nē' <sup>2</sup>	ne' <sup>2</sup>	gadó'ge' <sup>2</sup>	de'hiá'di',	O'ne' <sup>2</sup>	hi'ia'	1	
the	he chief is	the	it is certain (phrase)	they (in two are one)	Now	verily		
ne' <sup>2</sup>	ná' ha'o'n'hwá' o' <sup>2</sup> 'ké' <sup>2</sup>	wá'hadieñ'ha' gwá' <sup>2</sup>	o'ne' <sup>2</sup>	sáie'io' <sup>2</sup> ,			2	
the that one	he himself next in turn	he was surprised seem- ingly	now	again she returned,				
Ne' <sup>2</sup>	o'ne' <sup>2</sup>	wá'o'he' <sup>2</sup> 'nhá'	o'ne' <sup>2</sup>	wá'hatdó'gá'	ne' <sup>2</sup>	ha'señno-	3	
The	now	it day became	now	he it noticed	the	he		
wa'ne' <sup>2</sup>	tea' <sup>2</sup>	ne'tho'	ní'io't	tea' <sup>2</sup>	niēñ'á'	tea' <sup>2</sup>	o'ne' <sup>2</sup> ' o'ia'	4
chi (is)	the where	there	so it is the where	one would think	where	the	now it is other	
ní'io't	tea' <sup>2</sup>	ago'n'he'	ne' <sup>2</sup>	eksá'go'ná'	ne' <sup>2</sup>	he'ná',	Ne'tho'	5
so it is the where	she is living	the	she maiden	the	his spouse	There	There	
ní'io't	tea' <sup>2</sup>	wēñdade'nio' <sup>2</sup>	wá'soñdade'nio' <sup>2</sup>	o'ni' <sup>2</sup>	de'hoiá'dowe'di',		6	
so it is the where	the day after day	night after night	also	he it is considering				
Ne'tho'	ní'io't	hiúá'	de'hono' <sup>2</sup> 'do' <sup>2</sup>	ho't	noñwa'ho'dé' <sup>2</sup>	diáio'i-	7	
There	so it is not (it is)	he it knows	what	kind of thing	thence it is			
hwá'khe'	tea' <sup>2</sup>	ne'tho'	ní'io't,	ná'ie'	gēñ'gwá'	hoi'hwame'há'gwás	8	
reason the where	there	so it is, that it is	only	he matter marvels at				
tea' <sup>2</sup>	nwá'awé' <sup>2</sup> 'há',						9	
the where	so it came to pass,							
Ne'tho'	gá'hwado'ge' <sup>2</sup> ,	iá'ké' <sup>2</sup> ,	wá'wadoñ'ná'	tea' <sup>2</sup>	de'hoi'di'thá'		10	
The	it is definite matter,	it is said	it itself formed where	the	they conversed together			
tea' <sup>2</sup>	hiádadoñ'ie's	ne' <sup>2</sup>	noñwi'sá'	ná'ie'	hi'ia'	wá'cie'ná'	ne' <sup>2</sup>	11
the where	they two in breath of	the	it breath is it is	that	verily	she it caught the		
eksá'go'ná',	ná'ie'	hi'ia'	dagá'hoñ'ná'	tea' <sup>2</sup>	o'ia'	nwá'awé' <sup>2</sup> 'há'	12	
she maiden is it is	that it is	verily	them (it matter caused)	the when	it other one	so it came to pass,		
tea' <sup>2</sup>	ago'n'he'	ne' <sup>2</sup>	eksá'go'ná',	Ná'ie'	ne' <sup>2</sup>	ná' di' <sup>2</sup>	wá'ago-	13
the where	she is living	the	she maiden is	that it is	the that	now over	she became	
ksá'daiēñá'ná',	Ná'ie'	ne' <sup>2</sup>	tea' <sup>2</sup>	gá'o'	daga'hwá'wí'dá'	tea' <sup>2</sup>	14	
possessed of a child gave birth to it	That it is	the	the where	father	the use it has the time	the where		

<sup>1</sup> The expression "she has changed" is employed ironically as a euphemism for "is pregnant."

spouse] let man-beings go here on the earth, the manner in which man-beings are paired has transformed itself. This is the manner in which it will continue to be; this will be its manner of being done, whereby it will be possible for the man-beings dwelling on the earth to produce olwachiras of posterity. Thus, too, it seems, it came to pass in regard to the beast-world, their bodies all shared in the change of the manner in which they would be able to produce olwachiras of offspring here on the earth.

Thus it was that, without interruption, it became more and more evident that the maiden would give birth to a child. At that time the chief became convinced of it, and he said: "What is the matter that thy life has changed? Verily, thou art about to have a child. Never, moreover, have thou and I shared the same mat. I believe that it is not I who is the cause that thy life has changed. Dost thou thyself

1	niga'ha'wī there-it is here (the time)	o <sup>h</sup> -hwēndjā'ge it earth-on	wā'shagot'gā'k he them let go	ne' the	oñ'gwe' man- being	o'ne <sup>h</sup> now				
2	deiotde'niōñ it itself changed	tea' the where	nigāieñmo'de <sup>h</sup> there its kind of doing its method of action	tea' the where	wā'shagoñmo'ge <sup>h</sup> he them places together	ne' the				
3	oñ'gwe' man- being	Tho'ne <sup>h</sup> here	hi'ia' verily	o <sup>h</sup> -kē <sup>h</sup> next in time	ne <sup>h</sup> io'dik, so it will con- tinue to be,	ne <sup>h</sup> gāieñmo'de'k, such its method of being done will be,				
4	nā'ie' that (it is)	ne' the	e <sup>h</sup> gagwe'niā' it will be able to do it	e <sup>h</sup> ioñhwādjiē'nū' they will produce olwachiras (families)	ne' the	oñ'gwe' tea' man- being where				
5	o <sup>h</sup> -hwēndjā'ge it earth-on	ena'gee' they dwell.	Ne'tho' There	gwa' seem- ingly	o' too	nwā'awe <sup>h</sup> -hā' so it came to pass				
6	goñdi'io' they (z) animals	gagwe'gī' it all	wā'odiā'dadiio'is their bodies shared its fate	tea' the where	nwā'gāieñmo'de <sup>h</sup> such its number of being done became					
7	ne' the	tea' the where	de'goñhwādji'ia'k they (z) will produce olwachiras	ne' the	tho'ne <sup>h</sup> here	o <sup>h</sup> -hwēndjā'de' it earth is present.				
8	Ne'tho' There	ni'io't so it is	heiotgoñda'gwi' hence it is unmeasuring	dāiotge <sup>h</sup> i'ihā'die' it became more and more manifest	tea' the where	e <sup>h</sup> ia- she				
9	gowāieñdā'nha' I will have a child	ne' the	eksā'go'nā' she maiden, (is)	Tho'ge' At that (time)	o'ne <sup>h</sup> now	de'ge <sup>h</sup> it is true				
10	hudo'kā' it noticed	ne' the	hā'sēñnowa'ne <sup>h</sup> he chief (is),	wā'he <sup>h</sup> -hēñ' he it said	di' more (over)	Ho't What				
11	noñwa'ho'de <sup>h</sup> kind of thing	ni'io't so it is	tea' the where	o'ia' it is other	ni'io't so it is	tea' the where	so'n'he' thou art living?			
12	Saksā'dāieñdā'se' Thou art about to have a child	hi'ia' verily.	Hiia' Not (it is)	hwēñ'do <sup>h</sup> ever	di' more- over	de'oñgiā'di' thou I have lain together.				
13	Ge'he' I it think	hiia' but (it is)	i' I (am)	de'geñ' it is	ne' the	tea' the where	o'ia' it is other	ni'io't so it is	tea' the where	so'n'he' thou art living.
14	Sēñmo <sup>h</sup> -do <sup>h</sup> -khē <sup>h</sup> Thou it knowest, dost thou	soñ' who (it is),	ne' the	i's' thou?	Hiia' Not (it is)	ste <sup>h</sup> any- thing	de'ago'nigo <sup>h</sup> she it under-			



know who it is?" She did not understand the meaning of what he said.

Now, at that time, the chief began to be ill. Suddenly, it seems, she herself now became aware that her life had changed. Then she said, addressing the chief: "I believe that there is, perhaps, something the matter, as my life at the present time is not at all pleasant." He did not make any reply. Not long thereafter she again said: "My thoughts are not at all pleasant." Again he said nothing. So it continued thus that she did nothing but consider the matter, believing that something must be the matter, perhaps, that the condition of her body was such as it was. It became more and more evident that she was pregnant. Now it was evident that she was big with child.

Sometime afterward she again resolved to ask him still once more. She said: "As a matter of fact, there must be something the matter,

hāiōndā'ī'	ho't	noñwa'ho'dē'	gēñ'dā'	tea'	noñwa'ho'dē'	1	
stood	what it is	kind of thing	it means	the where	kind of thing		
wā'hada'diā'						2	
he it spoke,							
Tho'ge'	o'ne'	wā'wa'su'wē'	wā'homo'hwak'dē'	ne'	ha'	3	
At that time	now	it began	he became ill	the	he		
sēñnowa'nē'	Diēñ'hā'	gwā'	o'ne'	wā'ōñtō'gā'	ga'o'hwa'	4	
chief [s].	After a while	some- ingly	now	she it noticed	she herself		
tea' o'ia'	nī'io't	tea'	ago'n'he'	O'ne'	tho'ge'	wā'ā'hēñ'	5
the where	it is other	so it is the	she is living	Now	at that (time)	she it said,	
wā'hawē'hās	ne'	hā'sēñnowa'nē':	Ge'he'	stē'	gwā'	6	
she him addressed	the	he chm [s]	"I it think	some thing	some- ingly		
noñwa'ho'dē'	ōñ'	nī'io't,	tea'	hiā'	de'awēñtga'de'	tea'	7
kind of thing	perhaps	so it is,	the where	not	it is pleasant	the where	
go'n'he'	ne'	ō'h'kē'?	Hiā'	stē'	de'ha'wēñ'	Hiā'	8
I am living	the	at present?	Not it is	any thing	he it has said	Not it is	
noñni'he'i'	o'ne'	he'	wā'ā'hēñ':	Hiā'	skēñ'no'	de'gēñno'	9
lasted long	now	again	she it said	Not it is	personal it is	I am think	
don'niō'k'	Hiā'	he'	stē'	de'ha'wēñ'	O'ne'	ne'tho'	10
ing repeatedly	Not it is	again	any thing	he it has said	Now	there	
nī'io't	de'ia'goiā'dowe'di'	gēñ'gwā'	ōñ'he'	stē'	gwā'	noñwa'	11
so it is	she it is considering	only,	she it thinks	some- thing	some- ingly	kind of	
ho'dē'	ōñ'	nī'io't,	tea'	tho'nē'	nī'io't	tea'	12
thing	prob- ably	so it is	the where	here this way	so it is	the where	
Dāiotgē'i'hā'die'	tea'	ene'io'	O'ne'	otgē'i'	egowa'nē'	13	
It became more and more manifest	the where	she is pregnant,	Now	it is evi- dent	she large [s]		
Gāñ'gwā'	nwā'ōñni'she'	o'ne'	he'	wā'ōñ'ā'	ēñ'she'ā'hēñ'do'	14	
some- time	so long it lasted	now	again	she it thought	again I him will ask		
ā'so'	Wā'ā'hēñ':	Ho't	noñwa'ho'dē'	ōñ'	se'	nī'io't	15
once more,	she it said	What	kind of thing	prob- ably	it is nat- urally	so it is the where	

perhaps, that my body is in this condition. And the thoughts of my mind are not at all pleasant. One would think that there can be no doubt that, seemingly, something is about to happen, because my life is so exceedingly unpleasant." Again he said nothing. When it became night, then, verily, they laid their bodies down and they slept. So now, verily, he there repeatedly considered the matter. Now, in so far as the maiden was concerned, she still did not understand what was about to take place from the changed condition of her body. Some time afterward the chief spoke to her, saying: "As a matter of fact, a man-being (or rather woman-being) will arrive, and she is a man-being child, and thou must care for her. She will grow in size rapidly, and her name is Zephyrs."<sup>10</sup> The maiden said nothing, for the reason that she did not understand what her spouse told her.

- 1 tho'ne<sup>10</sup> ni'io't ne' gi'a'di'go', na'ie' ne' g'nigo<sup>10</sup>ha'go' hi'ia'<sup>10</sup>  
 here so-it is the my body on, that the my mind on not  
 (it is) (it is)
- 2 skēn'no' de'gēmo<sup>10</sup>do'n'no'k? Gai'hwado'gē<sup>10</sup> aiēn'ā stē<sup>10</sup> gwā'<sup>10</sup>  
 peaceful I am thinking repeatedly It matter certain (is) it seems something seemingly  
 (it is)
- 3 niāwē<sup>10</sup>se', swā'djik' de<sup>10</sup>gi'<sup>10</sup> hiā'<sup>10</sup> de'awēntga'de' teā'<sup>10</sup>  
 so-it is going to because exceed not hiā'<sup>10</sup> de'awēntga'de' teā'<sup>10</sup>  
 happen. happen. ingly (it is) it is pleasant the where
- 4 go'n'he' Hiiā' he' stē<sup>10</sup> de'ha'wēn', Ne' o'ne<sup>10</sup> wā'o'gak  
 I am living Not again any-thing he it has said, The now it became  
 (it is)
- 5 o'ne<sup>10</sup> hi'ia' wā'hoñdiā'dage'heñ', wā'hoñā'gak, Da', o'ne<sup>10</sup>  
 now verily they on had their several they on, went to So, now  
 (it is) (it is) bodies down, sleep.
- 6 hi'ia' ne'tho' hēmo<sup>10</sup>do'n'no'k, O'ne<sup>10</sup> ne' nā' eksā'go'nā' hiā'<sup>10</sup>  
 verily there he is thinking repeatedly, Now the that she maiden not  
 that that one (is)
- 7 'ā'so<sup>10</sup> de'āigo'nigo<sup>10</sup>hāiēndā'nhā' ho't noñwa'ho'dē<sup>10</sup> niāwē<sup>10</sup>se'<sup>10</sup>  
 still she it comes to understand what kind of thing so it is about to  
 (it is) (it is)
- 8 teā' o'ia' ni'io't eia'di'go', Gai'gwā' nwa'oñni'she' ne'tho'  
 the it is other so it is her body on, some time so it lasted there  
 (it is) (it is)
- 9 ni'io't o'ne<sup>10</sup> ne' ha'sēnnowā'ne<sup>10</sup> da'hada'diā', wā'he'heñ'<sup>10</sup>  
 so it is now the he chief (is) thence he spoke, he it said
- 10 "Ē'ie'io' se' oñ'gwe', eksā'ā', nā'ie' ne' nā'ie' de'she'<sup>10</sup>  
 she will arrive it is not a man-being, she child that the that wilt thou  
 (it is) (it is)
- 11 sūe'nhā', Gode'sno'we' di', Gaiēde'so'ok eia'dji', Hiiā'<sup>10</sup>  
 care well for her she grows rapidly more It wind-goes-plurally she is Not  
 her (it is) (it is) (it is) named (it is)
- 12 stē<sup>10</sup> de'aga'wēn' ne' eksā'go'nā' nā'ie' ne' dāioi'hwā'khe'<sup>10</sup>  
 any-thing she it said the she maiden that the thence it is  
 (it is) (it is) reason
- 13 teā' hiā' de'ago'nigo<sup>10</sup>hāiēndā't' ne' noñwa'ho'dē<sup>10</sup> gēn'dā'<sup>10</sup>  
 the where (it is) she it understood the kind of thing it means  
 (it is)

<sup>10</sup>This name Zephyrs merely approximates the meaning of the original, which signifies the warm springlike zephyrs that sometimes take the form of small whirlwinds or eddies of warm air.

Not long afterward, then, verily, she gave birth to a child. She paid no attention to it. The only thing she did was to lay it on the place where the chief customarily passed the night. After ten days' time she again took it up therefrom.

Sometime afterward the chief became aware that he began to be ill. His suffering became more and more severe. All the persons dwelling in the village came to visit him. There he lay, and sang, saying: "Ye must pull up this standing tree that is called Tooth. The earth will be torn open, and there beside the abyss ye must lay me down. And, moreover, there where my head lies, there must sit my spouse." That is what he, the Ancient One, sang. Then the man-begins dwelling there became aware that their chief was ill.

tea'	wā'shagotho'ie'	ne'	de'hia'di'.	Hiiā'	de'oi'hwishe'it'	1		
the where	he-her told	the	they (in two are one)	Not (it is)	it long matter became			
o'nē'	hi'ia'	wā'agoksi'daiēnda'nha'.	Hiiā'	de'agosde'isdi'.	2			
now	verily	she became possessed of a child.	Not (it is)	she it paid attention to				
Nā'ie'	gēn'gwā'	ne'tho'	hwa'e'hēn'	tea'	noñ'we'	n'i'hēmo'.	3	
(That it is)	only	there	there she it had	the where	the place	there he it uses		
hwe'sthā'	ne'	ha'sēmowa'nē'.	Wāshē'	ni'wēndage'	nwā'oi-	4		
to-sleep on	the	he chief is.	Ten (it is)	so it day is in	so it			
n'i'she'	o'nē'	hā'doñsāie'gwā'.				5		
lasted	now	thence again she it took						
Gūn'gwā'	nwā'ōñni'she'	o'nē'	ne'	ha'sēmowa'nē'	wā'hat-	6		
Some (time)	so long	it lasted	now	he chief is	he it noticed			
do'gā'	ne'	tea'	o'nē'	wā'wa'sa'wē'	o'nē'	wā'hono'hwāk'dē'.	7	
the	the	that	where	now	it began	now he became ill		
Dāiotgē'ihā'die'	tea'	n'i'hoē'hā'gē'.	Gagwe'gi'	tea'	gama-	8		
It became more and more manifest severe.	the where	so he is suffering	It all	the	it all- where large			
dā'ie'	ena'gee'	hadik'do'k.	Ne'tho'	hēnda'gā'.	hōdēmō'dā'.	9		
lies	they dwell	they (in) come (to see him)	There	he lay,	he is singing			
i'ha'do'k:	Ē'swāēndodā'gwā'	nēn'gē'	gā'he'.	ono'djā'	gāia'dji'.	10		
he kept saying	*Ye standing tree will pull up	this one it is	it tree stands,	it tooth	it is called.			
Ē'wado'hwēndjādet'hā'.	ne'tho'	o'sadāgē'hā'dā'	hē'sgwēn'.			11		
Will it earth open	there	it abyss edge of	there will it					
dā'gān'.	Nā'ie'	di'	ne'	tea'	noñ'we'	hā'degno'hā'ie'	ne'tho'	12
he lay	That it is	more over	the	the where	the place	just my head, soap lies	there	
o'ietgo'dak	ne'	de'igūni'dēn'.	Nā'ie'	hōdēmō'dā'	ne'	13		
she will sit	the	one I abide together	That it is	he is singing	the			
hok-stēn'ā'.	O'nē'	ne'	ōñ'gwe'	ne'	ne'tho'	hadim'gee'	14	
he elder one	Now	the	man begins	the	there	they (in) die		
wā'hōñdo'gā'	tea'	hono'hwāk'dāni'	ne'	ha'sēmowa'nē'.		15		
they it (to) of where	the where	he is ill	the	he chief is				

Now, verily, all came to visit him. They questioned him repeatedly, seeking to divine his Word, what thing, seemingly, was needful for him, what kind of thing, seemingly, he expected through a dream. Thus, day after day, it continued that they sought to find his Word. After a time the female man-being child was of fair size. She was then able to run about from place to place. But it thus continued that they kept on seeking to divine his Word. After a while, seemingly, one of the persons succeeded in finding his Word, and he said: "Now, perhaps, I myself have divined the Word of him, the ordure, our chief." He who is called Aurora Borealis said this. And when he told the chief what manner of thing his soul craved, the chief was very pleased. And when he divined his Word, he said: "Is it not this that thy dream is saying, namely, that it is direful, if it so be that no person should divine thy Word, and that it will become still more

1	O'ne <sup>o</sup>	hi'ia'	gagwo'gei'	hadjgwa'thwäs.	Hoñwa'heñ'do <sup>o</sup> k		
	Now	verily	it all	they (pl.) visit severally,	They him question		
2	hoñwawëñmi'saks	stë <sup>o</sup>	gwä'	noñwa'ho'dë <sup>o</sup>	de'hodo <sup>o</sup> 'hwëñd-		
	they his Word seek to divine	any- thing	seem- ingly	kind of thing	it is necessary		
3	jioñ'niks,	stë <sup>o</sup>	gwä'	noñwa'ho'dë <sup>o</sup>	hotgäie <sup>o</sup> 'di.	Ne'tho'	
	for him,	any- thing	seem- ingly	kind of thing	he desires through a dream.	There	
4	ni'io't	hoñwawëñmi'saks	o'he <sup>o</sup> 'sëñk.	Diëñ'hä'	gwä'	o'ne <sup>o</sup>	
	so it is	they seek his Word repeatedly	day after day.	After a while,	seem- ingly,	now	
5	gäñ'gwä'	niia'gä'	ne'	eksä'ä'.	O'ne <sup>o</sup>	hä'degäie'i'	ne'tho'
	somewhat	so she is large	the	she child.	Now	just it is suf- ficient	there-
6	ekäk'he's.	Ne'tho'	ni'io't	hegagöñdä'gwä'	hoñwawëñmi'saks.		
	she runs about.	There	so it is	hence it is increasing	they his word seek to divine.		
7	Diëñ'hä'	gwä'	o'ne <sup>o</sup>	shäia'dat	o'ne <sup>o</sup>	wä'hoñwawëñnowë <sup>o</sup> 'nhä'.	
	After a while	seem- ingly,	now	he person one is	now	he his word divined.	
8	wä'he <sup>o</sup> 'heñ':	O'ne <sup>o</sup>	hoñ'	ni'ia'	wä'he'dawëñnowë <sup>o</sup> 'nhä'	ne'	
	he it said	"Now	prob- ably	I person- ally	This, ordure's, Word have found	the	
9	shedwa'sëñ'no <sup>o</sup> .	Hodoñmi'ä'	hoñwamä'do <sup>o</sup> 'khwä'	nä'	wä'he <sup>o</sup> '-		
	he our chief (it is)?"	He Aurora Borealis	they (pl.) designate him thereby	that	he it		
10	heñ'.	Nä'ie'	ne'	o'ne <sup>o</sup>	wä'hoñwatho'ie <sup>o</sup>	ne'	hä'sëñnowä'ne <sup>o</sup>
	said	That (it is)	the	now	he him told the	the	he chief (it)
11	tea'	noñwa'ho'dë <sup>o</sup>	wadijji's'thä'	ne'	hothwä'i'	wä'hateëñ-	
	the white	kind of thing	it it craves	the	his soul	he was	
12	noñ'niä'.	Nä'ie'	ne'	o'ne <sup>o</sup>	wä'hoñwawëñnowë <sup>o</sup> 'nhä'	wä'he <sup>o</sup> 'heñ':	
	pleased	That (it is)	the	now	he his Word divined	he it said:	
13	"Nä'ie'-khe <sup>o</sup> '	iwa'do <sup>o</sup>	ne'	sidi'ä'shwä'	nä'ie'	gano'wë <sup>o</sup> ,	nä'ie'
	That it is,	is it	it it says	the	thy dream (luck)	that (it is)	it direful (is), that (it is)
14	ë'ganowë <sup>o</sup> 'khe'.	nä'ie'	gi'she <sup>o</sup>	ne'	hiia'	thä'iesawëñnowë <sup>o</sup> 'nhä'.	
	it direful will become	that (it is)	it may be that	the	not (it is)	they thy Word should divine	

direful? And yet, moreover, it is not certain that this is what thy soul craves; that its eyes may have seen thy standing tree, Tooth as to kind, pulled up, in order that the earth be torn open, and that there be an abyss that pierces the earth, and, moreover, that there beside the abyss one shall lay thee, and at thy head thy spouse shall be seated with her legs hanging down into the abyss." At that time the chief said: "Ku'." I am thankful! Now, verily, the whole matter has been fulfilled by thy divining my Word."

During this time [the duration of the dream feast], a large body of man-beings,<sup>b</sup> paid a visit there. He, the Deer, paid a visit there. He, the Great-horned Deer [the Buck], paid a visit there. He, the Spotted Fawn, paid a visit, and was there seeking to divine the Word of the

Nā'ie' dī' ne' hīā' de'oi'hwado'ge' <sup>a</sup> nā'ie' wadiādjis'thā' ne'	1
That more the not it matter certain (is) that it craves the	
(it is) over (it is)	
sathwā'ī', nā'ie' dāioga'hā'ik ne' tea' agaēndodā'gwē'k ne'	2
thy soul, that its two eyes should the one should upon the	
it is have fallen on it where standing tree the	
sadēndo'dā' ne' ono'djā' nwa'gaēndo'de' nā'ie' dīioi'hwā'	3
thou thyself tree the it tooth such it tree (is) kind of, that thence it is	
hast set for the person	
awado'hwēndjādet'hā' āio'sadē' <sup>a</sup> 'hā' hā'dāiao'hwēndjioŋo'dā'	4
it itself earth should cause to gape it craves should just it earth should transpore,	
come to be	
Nā'ie' ne' ne'tho' dī' o'sadage'hā'dā' hē'iesēnda'gān' ne'tho'	5
That the there more- if crave edge of there they their will there	
(it is) over	
dī' tea' hesno'hā'ie' ne'tho' o'sadagoñ'wā' hā'dē'iggo'sī'de'	6
more- the there thy soul there it crave in just her two feet will	
hang where lies	
doñ'niō'k ne' dedjia'di' Tho'ge' ne' hā'sēñnowa'nē'	7
severally the one thou are At that the he chert (is)	
hang one	
wā'hē' <sup>a</sup> 'hēn': "Ku', Niawē' <sup>a</sup> 'hā', O'nē' hī'ā' wā'gāi'hwāioi'khe'	8
he it said, "Ku' I am thankful, Now verily it matter is fulfilled	
he it said,	
hegagwe'gī' ne' tea' wā'sgawēñnowē' <sup>a</sup> 'nā'ī' "	9
entirely it all the the ye my Word have divined,"	
where	
Nā'ie' ne' gēndio'gowa'nē' hodjigwat'hwi' tea' nwa'ōñni'she'	10
That the it body of persons they one, visited the so long it lasted	
it is the large (is) who	
Skēñnoñdo' <sup>a</sup> wā'hagwat'hwā', Onā'gaēndo'ge'nā' Skēñnoñdo' <sup>a</sup>	11
Deer he visited It has great horns Deer	
(there)	
wā'hagwat'hwā', Teisda'thiēñ'hā' wā'hagwat'hwā', ne'tho'	12
he visited spotted Fawn he visited there	
(there)	
hoñwawēñni'saks ne' hā'sēñnowa'nē', O'gwā'ī' o'ni' wā'ha-	13
he sought to divine do He chert Bear also he	
his Word (is)	

<sup>a</sup>This is an exclamation expressing gratification at having one's dream or vision divined and satisfied.

<sup>b</sup>The relator of this version stated that there was a reputed connection between the visits of these different personages and the presence of their kinds in the new world beneath the sky and here, he had forgotten it.

chief. He, the Bear, also paid a visit. Now, he also, the Beaver, paid a visit. And he, the Wind-who-moves-about-from-place-to-place, paid a visit also. And now, also, he, the Daylight, paid a visit. Now she also, the Night, the Thick Night, paid a visit. Now also she, the Star, paid a visit. Now, also, he, the Light-orb [the sun] paid a visit. And, too, the Water-of-springs, she paid a visit. Now, also, she, the Corn, paid a visit. Now, also, she, the Bean, paid a visit. Now, also, she, the Squash, paid a visit. Now, also, she, the Sunflower, paid a visit. Now, also, the Fire Dragon with the body of pure white color, he paid a visit. Now, also, the Rattle paid a visit. Now, also, he, the Red Meteor, paid a visit. Now, also, he, the Spring Wind, paid a visit. Now, also, he, the Great Turtle, paid a visit. Now, also, he, the Otter, paid a visit. Now, also, he, the Wolf, paid

1	gwa'thwa'. visited (there)	O'ne <sup>00</sup> . Now	o'mi' also	Nagaia'gi' Beaver	wa'hagwat'hwa'. he visited (there)	Tea' The where
2	Gaen'de's It Wind goes About	o'mi' also	wa'hagwat'hwa'. he visited (there)	O'ne <sup>00</sup> . Now	o'mi' ne'. also the	Ha'deio' <sup>6</sup> . It
3	hat'hek Light of Day	wa'hagwat'hwa'. he visited (there)	O'ne <sup>00</sup> . Now	o'mi' ne'. also the	A'soi'he'. It Night,	Deioda'. It
4	sofida'igi' Black Darkness	wa'egwat'hwa'. she visited (there)	O'ne <sup>00</sup> . Now	o'mi' ne'. also the	Odjisdano'gwa'. It star-spot.	
5	wa'egwat'hwa'. she visited (there)	O'ne <sup>00</sup> . Now	o'mi' also	tea'. the where	Ga'i'gwa'. It orb of Light (sun)	wa'hagwat'hwa'. he visited (there)
6	Na'he'. That (of) is	o' tea'. the where	Ga'hne'go'. It Embellished Water	wa'egwat'hwa'. she visited (there)	O'ne <sup>00</sup> . Now	o'mi' ne'. also the
7	O'ne <sup>00</sup> 'ha'. It Corn	wa'egwat'hwa'. she visited (there)	O'ne <sup>00</sup> . Now	o'mi' ne'. also the	O'sa'he'da'. It Bean	wa'egwat'hwa'. she visited (there)
8	hwa'. Now	O'ne <sup>00</sup> . Now	o'mi' ne'. also the	O'lmio <sup>00</sup> 'sa'. It squash	wa'egwat'hwa'. she visited (there)	O'ne <sup>00</sup> . Now
9	o'mi' ne'. also the	Oa'we <sup>00</sup> 'sa'. It sunflower	wa'egwat'hwa'. she visited (there)	O'ne <sup>00</sup> . Now	o'mi' Ga'ha'sen'. also It	
10	die'tha'. Fire-dragon	owä'he'sdo'go'. It white-pure (is)	ni'haia'do'de <sup>00</sup> . such his body-kind of (is)	wa'hagwat'hwa'. he visited (there)	O'ne <sup>00</sup> . Now	
11	o'mi' ne'. also the	Ga'stawe <sup>00</sup> 'sa'. It Rattle	wa'hagwat'hwa'. he visited (there)	O'ne <sup>00</sup> . Now	o'mi' ne'. also the	
12	Hadawine'tha'. He Red Meteor	wa'hagwat'hwa'. he visited (there)	O'ne <sup>00</sup> . Now	o'mi' ne'. also the	Daga'shwi'. Wind	
13	ne'dä'. he visited (there)	wa'hagwat'hwa'. he visited (there)	O'ne <sup>00</sup> . Now	o'mi' ne'. also the	Hania'de <sup>00</sup> 'go'nä'. He Great Turtle	
14	wa'hagwat'hwa'. he visited (there)	O'ne <sup>00</sup> . Now	o'mi' ne'. also the	Skwa'ie <sup>00</sup> . otter	wa'hagwat'hwa'. he visited (there)	

a visit. Now, also, he, the Duck, paid a visit. Now, also, he, the Fresh Water, paid a visit. Now, also, he, the Yellowhammer, paid a visit. Now, also, he, the Medicine, paid a visit. Moreover, all things that are produced by themselves, that produce themselves, that is, the animals, and, next to them, the small animals, the flying things, of every species, all paid a visit. Now, sometime afterward, he, the Aurora Borealis, paid a visit. And, verily, he it was who divined the Word of the chief. Verily, he said: "The great standing tree, the Tooth, must be uprooted. And wherever it has a root there severally they must stand, and they must severally lay hold of each several root. And just then, and not before, shall they be able to uproot the standing tree. The earth will be torn open. Moreover, all persons must look therein. And there, beside the abyss, they

O'ne <sup>h</sup>	o'ni	ne	Tha'hoñ'ni	wá'hagwat'hwa'	O'ne <sup>h</sup>	o'ni	1	
Now	also	the	Wolf	he visited there	Now	also		
ne	So'wek	wá'hagwat'hwa'	O'ne <sup>h</sup>	o'ni	ne	O'ne'ganos	2	
	Duck	he visited there	Now	also	the	It Fresh Water		
wá'hagwat'hwa'	O'ne <sup>h</sup>	o'ni	ne	Gwa <sup>h</sup> 'gwe <sup>h</sup>	wá'hagwat'hwa'		3	
he visited there	Now	also	the	Yellow-hammer	he visited there			
O'ne <sup>h</sup>	o'ni	ne	O'no <sup>h</sup> 'gwa'tehá	wá'hagwat'hwa'	Gagwe'gi'		4	
Now	also	the	It Medicine	he visited there	It all			
di	ne	ste <sup>h</sup>	gwa	noñwa'ho'de <sup>h</sup>	ne	okadoñ'ni	wadoñ'ni	5
more	the	any	seen	kind of thing	the	it has grown	it has it grows	
over	that	thing	truly			produced itself	it produces	
á'ha'	na'ie	ne	goñdi'ie	na'ie	gwa'the	ne	goñdiio'sho <sup>h</sup> 'á	6
does	that	the	they z are	that	next in order	the	they z are small animals	
itself	it is	it is	animals,	it is			animals	
ne	goñdi'de <sup>h</sup>	nhwa'diidi'se'ige'	gagwe'gi'	wá'goñdigwat'hwa'				7
the	they z fly habitually	over they z are species or number	it all	they (z. visited there)				
O'ne <sup>h</sup>	gain'gwa'	nwa'oñni'she'	o'ne <sup>h</sup>	wá'hagwat'hwa'	ne		8	
Now	some time	so long it lasted	Now	he visited there	the			
Hodoñni'á.	Na'ie'	hi'ia'	wá'hoñwawéñmowé <sup>h</sup> 'nha'	ne	Ha-		9	
He Aurora Borealis	That it is	verily	he his word divined	the	he			
señmowa'ne <sup>h</sup> .	Na'ie'	ne	hiia'	wá'he <sup>h</sup> 'heñ'	E'gañdoda'		10	
chief is	That it is	the	verily	he it said,	It tree will be uprooted			
gwe <sup>h</sup> k	ne	gá'he'gowa'ne <sup>h</sup>	ne	O'no <sup>h</sup> 'dja'	Na'ie'	ne	ten'	11
the	the	It tree standing great is	the	It Tooth	That it is	the	the where	
noñ'we'	niokde'háde'nió <sup>h</sup>	ne'the'	de <sup>h</sup> 'hadida'nha'	de <sup>h</sup> 'hadie-				12
the place	there it roots project	there	they m will stand,	they m will				
nañ'ho <sup>h</sup>	ne	djokde'hat'sho <sup>h</sup>	O'ne <sup>h</sup>	ha'sá'	e <sup>h</sup> 'hadigwa'nha'		13	
lay hold of it	the	each it is one	Now	just then	they m will be able to do it			
e <sup>h</sup> 'hadieñdoda'gwa'	E'wado'hweñdjadet'há.	Gagwe'gi'	di'				14	
they m tree will uproot.	It itself earth will open roughly	It all	more over					
ne'the'	he'ioñtgat'hwa'	O'sadage <sup>h</sup> 'hia'dá'	ne'the'	he'ieson-			15	
there	he mee will one look,	It abyss of the	there	he one the will				

must lay thee. Now, moreover, there at thy head she with whom thou dost abide must sit with her legs hanging down into the abyss." Then, verily, the chief replied, saying: "Ku'. I am thankful that ye have divined my word. Now all things have been fulfilled."

Verily, it did thus come to pass that they did uproot the standing tree, Tooth, that grew beside the lodge of the chief. And all the inhabitants of that place came thither with the intention of looking into the abyss. It did thus come to pass that everyone that dwelt there did look therein. At that time the chief then said, addressing his spouse: "Now, too, let us two look into the abyss. Thou must bear her, Zephyrs, on thy back. Thou must wrap thyself with care." Now, moreover, he gave to her three ears of corn, and, next in

- 1 dā'gān', O'nē<sup>0</sup> dī' tea' noñ'we' niso<sup>0</sup>hā'ie<sup>0</sup> ne'tho' ē<sup>0</sup>iet-  
I my, Now more-over the where the place there thy scap she there will
- 2 gō'dak ne' desnī'dēn', o'sadagon'wā' hā'dē<sup>0</sup>lago'sī'dē<sup>0</sup>doñnio<sup>0</sup>-  
sit the ye two abide together, it abys in just her two feet will severally hang "
- 3 'hek," O'nē<sup>0</sup> hī'lā' ne' hāsēñnowanē<sup>0</sup> nī'ha'wēñ: "Ku', nīa-  
Now verily the he chief (is) them: he replied: "Ku', I am
- 4 wē<sup>0</sup>hā' wā'gweñnowē<sup>0</sup>hā', O'nē<sup>0</sup> gagwe'gī' wā'gāi'hwā-  
thankful thou my word hast divined, Now it all it matter has been
- 5 iei'khe',"  
fulfilled."
- 6 Ne'tho' hī'lā' nīawē<sup>0</sup>ñ' ne' tea' hodiēñdodā'gwē<sup>0</sup> ne'  
There verily so it came the the they (in:) tree the
- 7 Ono'djā' tea' gā'he' ne' hono<sup>0</sup>sā'kdā' ne' hāsēñnowanē<sup>0</sup>.  
it tooth the where it tree stands his lodge-he side-it the he chief (is).
- 8 O'nē<sup>0</sup> tea' enā'gee' gagwe'gī' ne'tho' dā'je<sup>0</sup> gawei'hā'die'  
Now the they dwell it all there hither one (they) came one came-desiring it
- 9 ne'tho' hegatgat'hwā' tea' o'sadagon'wā' Ne'tho' nwā'-  
then further let me look the where it abys in, There so it
- 10 awē<sup>0</sup>hā' tea' hwā'hodi'he'g tea' nī'io<sup>0</sup> enā'gee' ne'tho'  
came to pass the where it exhausted their number the where so it is much they (indef.) dwell there
- 11 hwa'hoñgat'hwā', Tho'ge' o'nē<sup>0</sup> ne' hāsēñnowanē<sup>0</sup>, wā'-  
thither they (in:) look, At that (time) now the he chief (is) he
- 12 shagawē<sup>0</sup>hās ne' he'nā' wā'hē<sup>0</sup>hēñ': "O'nē<sup>0</sup> o' nī'  
her addressed the his spouse he it said "Now too the we'
- 13 hē<sup>0</sup>diatgat'hwā' tea' o'sā'de', Dē<sup>0</sup>sudaksu'dē<sup>0</sup> ne' ē<sup>0</sup>sheñ'dē<sup>0</sup>.  
thither we two will look the it abys is present, Thou wilt bear on the thou her person wilt bear
- 14 'hāwā' ne' Gaēñde'so'k, Ē<sup>0</sup>sa'gwas ē<sup>0</sup>satdōge<sup>0</sup>sā', O'nē<sup>0</sup>.  
the Gints-of-wind, Thou thyself wilt wrap thou thyself wilt make ready," Now
- 15 dī' dashagā'o' ne' onē<sup>0</sup>hā', 'ā'sē<sup>0</sup> nīono<sup>0</sup>kwē<sup>0</sup>lāge', nā'ie  
more-over, he it to her gave the it corn, three so it ear is in num- ber, that (it is)



order, the dried meat of the spotted fawn, and now, moreover, he said: "This ye two will have for provision." Now he also broke off three fagots of wood, which, moreover, he gave to her. She put them into her bosom, under her garments. Then, verily, they went thither to the place. They arrived at the spot where the earth was torn up, and then he said: "Do thou sit here." There, verily, she sat where the earth was broken off. There she hung both legs severally into the abyss. Now, in so far as he was concerned, he, the chief, was looking into the abyss, and there his spouse sat. Now, at that time he upraised himself, and said: "Do thou look hence into the abyss." Then she did in this manner, holding with her teeth her robe with its burden. Moreover, there along the edge of the abyss she seized with her hands, and, now, moreover, she bent over to look. He said: "Do

gwá'tho,	teisdá'thién'á,	o'wa'hát'hé <sup>o</sup> ,	o'né <sup>o</sup> di'	wá'hé <sup>o</sup> 'hén'	1			
next in or- der,	spotted fawn	it meat dry (is),	now more- over	he it said				
"Na'ie'	ne'n'gé <sup>o</sup> ,	é <sup>o</sup> djadé'fina'dá'."	O'né <sup>o</sup> ,	o'ni'	wá'tháá'kho <sup>o</sup> '	2		
"That (it is)	this one	ye two will take for provisions."	Now	also	he iteratively broke them			
á'sé <sup>o</sup> ,	ni'oko <sup>o</sup> 'kho'nage'	ne' o'ien'dá'.	ná'ie' di'	shago'wí,	Ea's-	3		
three	so many are in number	it wood sticks the it wood (fuel),	that more- over	he gave them to her,	broke them			
gwagoñ'wá'	he'igó'sé <sup>o</sup> 'díj,	O'né <sup>o</sup> ,	hi'ia'	ne'tho'	nhe'hoñe'noñ'.	4		
Her bosom in	thither she them slipped,	Now,	verily,	there	thither they em- went.			
Wá'hi'io'	teá'	noñ'we'	iodo <sup>o</sup> 'hwéñdjadethá'én'.	o'né <sup>o</sup> ,	wá'hé <sup>o</sup> '.	5		
They two (in- ) arrived	the place where	the	it earth is roughly opened,	now	he it said:			
hén':	"Tho'né <sup>o</sup>	sadi'én'."	Ne'tho'	hi'ia'	wá'ón'di'én'	teá' noñ'we'	6	
	Here	do thou sit down."	There,	verily,	She sat down	the the place where		
odo <sup>o</sup> 'hwéñdjia'gi'.	Ne'tho'	wá'dioidno <sup>o</sup> 'd'é <sup>o</sup> 'do <sup>o</sup> 'gwá'	ne'	o'sa-		7		
it earth is sundered,	There	she hung her legs thereby	the	it				
dagoñ'wá'.	o'sadagoñ'wá'	he'igono <sup>o</sup> 'd'é <sup>o</sup> 'doñ'nió'k.	O'né <sup>o</sup> ,	ne'		8		
abyss in,	it abyss in	thither her leg is hanging severally,	Now	the that				
ná'	o'sadagoñ'wá'	há'de'bagá'há'	ne'	há'séñnowa'né <sup>o</sup> ,	ne'tho'	9		
that one	it abyss in	hence he his eyes has fixed on it	the	he chief is,	there-			
ne'	ná'	etgo'dá'	ne'	he'ná'.	O'né <sup>o</sup> ,	tho'ge'	wá'hatgete'gwá'	10
the that	that one	she sat	the	his wife,	Now	at that time	he himself roused up.	
wá'hé <sup>o</sup> 'hén':	"Hwá'satgat'hwá'	o'sadagoñ'wá'."	O'né <sup>o</sup> ,	doñdaie'á'		11		
he it said	Hence do thou look	it abyss in	Now	just she did it				
né <sup>o</sup> ,	ne'	goi'én'sá'	wá'o'teo'hik	teá'	deioñda'k'sé'.	Ne'tho'	12	
this way	the	her robe	she took it in her mouth	the where	she laid it on her back,	There-		
dí'	o'sadagoñ'hiada'sho'	wá'ci'enañ'gwá'.	o'né <sup>o</sup> ,	dj'	wá'dioid-	13		
more- over	it abyss edge at it along	she it laid hold of severally,	now more- over		she bent over			
teá'k'dá'	hwá'óntgat'hwá'.	Wá'hé <sup>o</sup> 'hén':	"Otgé <sup>o</sup> 'i'	i'sowá'		14		
forward	hence she looked	He it said,	It is plain,	it is much				

thou bend much and plainly over." So she did do thus. As soon as she bent forward very much he seized the nape of her neck and pushed her into the abyss. Verily, now at that time she fell down thence. Now, verily, the man-being child and the man-being mother of it became one again. When she arrived on earth, the child was again born. At that time the chief himself arose and said, moreover: "Now, verily, I have become myself again; I am well again. Now, moreover, do ye again set up the tree."

And the chief was jealous, and that was the cause that he became ill. He was jealous of Aurora Borealis, and, in the next place, of the Fire Dragon with the pure white body. This latter gave him much mental trouble during the time that he, the chief, whom some call He-holds-the-earth, was married.

1	hwā'desatte'k'dā."	O'nē <sup>0</sup>	ne'tho'	nwā'cie'ā'.	Ganio'	i'sowā'
	hence do thou bend forward."	Now	there	thus-she it did.	So soon as	it (is) much
2	wā'dioñteā'kdā'	o'nē <sup>0</sup>	wā'hāie'nā'	ne' e'se'dā'ge'	hwā'shago'	
	she bent forward	now	he it took hold of	the her nape of the neck on	hence he	
3	teia'ē'	o'sadagon'wā'.	'Tho'go'	hī'ia'	o'nē <sup>0</sup>	diagola'dē'ī'.
	showed her	it abyss in.	At that (time)	verily	now	thence her body fell down.
4	O'nē <sup>0</sup>	hī'ia'	hā'doñsagāidies'dā'	ne'	eksā'ā'	o'ni'
	Now	verily	just again they two (z.) became-comingled	the	she child	also the
5	ono'hā'.	O'nē <sup>0</sup>	teā' e'io'	ne'	o'hwēñdjiā'ge'	o'nē <sup>0</sup>
	its mother.	Now	the she where arrived	the	it earth on	now again
6	sāioñna'gāt ne'	eksā'ā'.	'Tho'go'	o'nē <sup>0</sup>	ne'	ha'o'hwā'
	again she is the born	she child. (is)	At that time	now the	he himself	the
7	ha'sēñnowa'nē <sup>0</sup>	sa'hatgē <sup>0</sup> 'hā'	o'nē <sup>0</sup>	di'	wā'he <sup>0</sup> 'hēn'.	"O'nē <sup>0</sup>
	he chief (is)	again he arose	now	more-over	he it said:	"Now
8	sagā'do'	hī'ia'.	O'nē <sup>0</sup>	di'	sadjiiēñdo'dē <sup>0</sup> ."	
	again I am well.	verily.	Now	more-over	do ye reset tree."	
9	Nā'ie'	ne'	ha'sēñnowa'nē <sup>0</sup>	ho'ga'hē <sup>0</sup> s	nā'ie'	gāi'hoñniā'hā'
	That (it is).	the	he chief (is)	he is jealous	that (it is)	it it causes
10	teā' wā'hono'hwā'k'dē <sup>0</sup> .	Nā'ie'	ne'	ho'ga'hā'sek'	ne'	Hodoñ-
	the where he became ill.	That (it is)	the	he him is jealous of	the	He Aurora
11	ni'ā'.	nā'ie'	gwā'tho'	ne'	Ga'ha'sēñdie'thā'	owā'he'sdo'go'
	Bore-alls.	that (it is)	next in order	the	It Fire-dragon	it white pure (is)
12	ni'hāia'do'dē <sup>0</sup> .	nā'ie'	gwā'tho'	ne'	Hadawime'thā'.	Nā'ie'
	so his body (is) kind of.	that (it is)	next in order	the	He Red Meteor.	That (it is)
13	de'hā'nigo'hā'hā' teā'	nwā'oñni'she'	o'nē <sup>0</sup>	teā'	wā'thadāne'gē <sup>0</sup>	
	he gave trouble to the mind	the where	so it lasted long	now the where	he was married	
14	ne' ha'sēñnowa'nē <sup>0</sup> .	Hao <sup>0</sup> hwēñdjiawā'gī'	o'diā'k hoñwana'do'khwā'.			
	the he chief (is).	He-it-earth-holds	some (persons)	they him designate thereby.		

So now, verily, her body continued to fall. Her body was falling some time before it emerged. Now, she was surprised, seemingly, that there was light below, of a blue color. She looked, and there seemed to be a lake at the spot toward which she was falling. There was nowhere any earth. There she saw many ducks on the lake [sea], whereon they, being waterfowl of all their kinds, floated severally about. Without interruption the body of the woman-being continued to fall.

Now, at that time the waterfowl, called the Loon shouted, saying: "Do ye look, a woman-being is coming in the depths of the water, her body is floating up hither." They said: "Verily, it is even so." Now, verily, in a short time the waterfowl [duck] called Bittern [Whose eyes-are-ever-gazing-upward], said: "It is true that ye believe that her body is floating up from the depths of the water. Do ye,

Da',	o'né <sup>o</sup>	hí'ia'	hwa'eiá'doñ'die'	ne''	agoñ'gwe',	Cañ'gwá'	1
So,	now,	verily,	thither her body falls onward	the	she man- being	some-what	
nwá'õñmí'she'	eiá'doñ'die'	o'né <sup>o</sup>	hwa'gáñgö <sup>o</sup> 'nhá',	O'né <sup>o</sup>			2
so it long lasted	her body was falling	now	thence it emerged,	Now			
wá'õñdién'há'	gwá'	deio'há'thek	ne''	e'dá'ge'	oé' <sup>o</sup> hiá'	ní'io't,	3
she was surprised	seem- ingly	it is light	the	below	it sky blue is	so it is	
Wá'õñgat'hwá'	ná'ie'	gwá'	ganiá'dae'	tea'	hagwá'	nhwá'aga-	4
she it looked at	that (it is)	seem- ingly	it lake is present	where	direction	whither is	
wenoñ'há'die',	Híia'	gat'ká'	de'o <sup>o</sup> 'hwéñdjia'de',	Ne'tho'	wá'e'gö <sup>o</sup>		5
was continuing to go,	Not (it is)	any- where	it earth is present,	There	is it now		
õñatgá'de'	ne''	so'wek	ganiá'dae'ge'	ne'tho'	goñdi'sgo'gá'há'		6
they (i. e. are numerous	the	(ducks)	it lake is present on	there	they / float about		
nhwá'tga'sowá'tehäge',	Heiotgoñdá'gwí'	tea'	eiá'doñ'die'	ne''			7
every it duck kind in number is waterfowl,	Hence it continues	the	her body is falling	the			
agoñ'gwe',							8
she man being (is),							
Tho'ge'	o'né <sup>o</sup>	wá'tho'héñ'e'dá'	ne''	so'wek,	Ha'tho'wé <sup>o</sup>		9
At that time	now	he shouted	the	duck	Loon		
háñ'dji',	wá'héñ'héñ':	"Teiatgat'hwá'	ganõñwagoñ'wá'	õñ'gwe',			10
he is named,	he it said	"Do ye look	it depths of water in	man- being,			
tdá'io',	dáieia'doñ'die',"	Wá'héñmi'héñ':	"Do'gö's	hí'ia',"			11
he is she s coming,	thence her body is flying	They in it said	It is true	verily,			
Niioi'hwágwá'há'	o'né <sup>o</sup>	hí'ia'	wá'tho'héñ'e'dá'	ne''	so'wek,		12
so it matter is short in a short time	now,	verily	he shouted	the	now waterfowl,		
Go'ga'hwá'	háñ'dji'	(diio'tgoñ't	he'tge <sup>o</sup> '	há'de'hagá'há')			13
Bittern	he is named	at all times	up above	that it has its eyes are fixed			
wá'héñ'héñ':	"Swe'he'	do'gö's	ganõñwagoñ'wá'	dáieia'doñ'die',			14
he it said	"Ye it do think	it is true	it water depths in	thence, he it body is approach			

however, look upward." All looked upward, and all, moreover, said: "Verily, it is true." They next said: "What manner of thing shall we do?" One of the persons said: "It seems, then, that there must be land in the depths of the water." At that time the Loon said: "Moreover, let us first seek to find someone who will be able to bear, the earth on his back by means of the forehead pack strap." All said, seemingly: "I shall be able to bear the earth by means of the forehead pack strap." He replied: "Let us just try; it seems best." Otter, it seems, was the first to make the attempt. As soon, then, as a large bulk of them mounted on his back, verily, he sank. In so far as he was concerned, he was not able to do anything. And they said: "Thou canst do nothing." Now many of them made the attempt. All failed to do it. Then he, the Carapace, the Great Turtle,

1	He'tgē <sup>o'</sup> Up lugh	hwā'teiatgat'hwā <sup>o'</sup> thither do ye look."	Gagwe'gī <sup>o'</sup> It all	hwā'hoñgat'hwā <sup>o'</sup> thither they (m.) looked.		
2	gagwe'gī <sup>o'</sup> it all	dī <sup>o'</sup> more- over	wā'hēñi'hēñ <sup>o'</sup> they (m.) it said:	"Do'gē <sup>o'</sup> s It is true verily."		
3	gwā'tho <sup>o'</sup> next in order:	"Ho't (is it)	noñwa'ho'dē <sup>o'</sup> kind of thing	no <sup>o'</sup> dwāie'ā <sup>o'</sup> so will we it do?"		
4	shāiā'dādā <sup>o'</sup> he one person:	"Dīo <sup>o'</sup> "hwēñjīā'dē <sup>o'</sup> "There it earth is present	nige <sup>o'</sup> -khē <sup>o'</sup> so it is it must be. (not)	no <sup>o'</sup> ganoñwa- the it depths of		
5	goñwā' <sup>o'</sup> water in"	Tho'gē <sup>o'</sup> At that (time)	wā'hēñ <sup>o'</sup> -hēñ <sup>o'</sup> he it said	ne <sup>o'</sup> Ha'ho'wē <sup>o'</sup> the Loon		
6	dwadie <sup>o'</sup> ñā <sup>o'</sup> let us it first do,	dwe'sak let us it seek	soñ <sup>o'</sup> who	noñwa'ho'dē <sup>o'</sup> kind of person	ē <sup>o'</sup> bagwe'niā <sup>o'</sup> he will be able	ē <sup>o'</sup> ha- he will
7	do <sup>o'</sup> hwēñjīage'dat. <sup>o'</sup> bear earth on his back by means of the forehead strap."	Gwā <sup>o'</sup> Seem- ingly	thīgagwe'gī <sup>o'</sup> just it whole (is)	wā'hēñi'hēñ <sup>o'</sup> they it said:	"I <sup>o'</sup>	
8	ē <sup>o'</sup> kgwe'niā <sup>o'</sup> I will be able to do it	ē <sup>o'</sup> gado <sup>o'</sup> hwēñjīage'dat. <sup>o'</sup> I will bear the earth on my back (by means of the forehead strap),"	Wā'hēñ <sup>o'</sup> -hēñ <sup>o'</sup> He it said:	"Gwā <sup>o'</sup> Just,		
9	gī'shē <sup>o'</sup> perhaps, (I think)	dwade'niēñ'dē <sup>o'</sup> let us it try."	Skwā'ic <sup>o'</sup> Otter	gī'shē <sup>o'</sup> I think	da'hadie <sup>o'</sup> ñā <sup>o'</sup> he first was	
10	tea <sup>o'</sup> the where	wā'hade'niēñ'dē <sup>o'</sup> he it attempted to do,	Ganio <sup>o'</sup> So soon as	iawe'dowa'ne <sup>o'</sup> it bulk large is	hwā'hoñdawe <sup>o'</sup> ñā <sup>o'</sup> thither they (m.) it got upon	
11	hā'nowa'gē <sup>o'</sup> his back on	ō'ne <sup>o'</sup> now	hī'ā <sup>o'</sup> verily	wā'honowiē <sup>o'</sup> dā <sup>o'</sup> he sank into the water.	Hīā <sup>o'</sup> Not (It is)	stē <sup>o'</sup> any- thing
12	de'hogwe'niōñ <sup>o'</sup> he it was able to do	ne <sup>o'</sup> the that	nā <sup>o'</sup> that one.	Wā'hēñi'hēñ <sup>o'</sup> They it said:	"Hīā <sup>o'</sup> (It is)	stē <sup>o'</sup> any- thing
13	thasgwe'niā <sup>o'</sup> thou it art able to do."	ō'ne <sup>o'</sup> Now	hoñnatgā'dē <sup>o'</sup> they (m.) are numeros	wā'hoñde'niēñ'dē <sup>o'</sup> they (m.) it attempted	Gagwe'gī <sup>o'</sup> It all	
14	wā'hodino'wē <sup>o'</sup> they it failed to do,	Tho'gē <sup>o'</sup> At that time	ō'ne <sup>o'</sup> now	ne <sup>o'</sup> Hania'dē <sup>o'</sup> go'nā <sup>o'</sup> He Turtle Great, (is)	Hā'no'wā <sup>o'</sup> He Cara- pace (is)	

said: "Next in turn, let me make the attempt." Then, verily, a large bulk of them mounted on his back. He was able to bear them all on his back. Then they said: "He it is who will be able to bear the earth on his back." Now, at that time, they said: "Do ye go to seek earth in the depths of the water." There were many of them who were not able to obtain earth. After a while it seems that he, the Muskrat, also made the attempt. He was able to get the ground thence. Muskrat is he who found earth. When he came up again, he rose dead, holding earth in his paws, and earth was also in his mouth. They placed all of it upon the carapace of the Turtle. Now their chief said: "Do ye hurry, and hasten yourselves in your work." Now a large number of muskrats continued to dive into the depths of the water. As fast as they floated to the surface they placed the earth on the

wā'hē <sup>o</sup> 'hēn':	"I'	o <sup>o</sup> 'kē <sup>o</sup>	agade'nien'dē <sup>o</sup> ."	O'nē <sup>o</sup>	hi'ia'	1	
he it said:	"I	next in turn	let me it attempt to do."	Now	verily		
hwā'hoñdawē <sup>o</sup> 'hāt'	iawe'dowa'nē <sup>o</sup> ,"	Wā'hagwe'niā'	gagwe'gi'			2	
thither they (m.) got upon it (his back)	it bulk large (s).	He it was able to do	it all				
wā'hatge'dat.	O'nē <sup>o</sup>	wā'hēni'hēn':	"Nā'ie' ne'	ē <sup>o</sup> 'hagwe'niā'		3	
he it bore on the back by the forehead strap.	Now	they (m.) it said	"That (it is)	ne'	he it will be able to do		
ē <sup>o</sup> 'hado <sup>o</sup> 'hwēñd'jage'dat."	Tho'ge'	o'nē <sup>o</sup>	wā'hēni'hēn':	"Sne'		4	
he will bear earth on the back by the forehead strap."	At that time	now	they it said,	"Do ye two it			
sak'hā' <sup>o</sup>	(swesak'hā' ?)	ne'	ganoñwagoñ'wā'	ne'	o'he'dā'."	5	
go to seek	(do ye it go to seek?)	the	it water depths in	the	it earth (ground)."		
Oñnatgā'de'	hiā'	de'hotigwe'nioñ'	a'hadihe'dā'gwā'.	Diēñ'ha'		6	
They (s.) are numerous	he (s.)	they it were able to do	could they earth get	After a while,			
gwā'	o'nē <sup>o</sup>	ne'	Hano'gie'	o'nē <sup>o</sup>	o'mi'	wā'hade'nien'dē <sup>o</sup> ."	7
seem- ingly,	now	the	He Muskrat	now	also	he it attempted to do,	
Nā'ie'	wā'hagwe'niā'	hwā'ha'he'dā'gwā'.	Hano'gie'	wā'ha'he'dā'		8	
That (it is)	he it was able to do	thither he earth ground fetched,	He Muskrat	he found ground,			
teñ'ni'.	Sawēñdā'gā'gwā'	hāwē <sup>o</sup> 'heio <sup>o</sup> 'hā'die'.	ho'teigwe'noñni'.			9	
	Again it floated	he came up dead,	he came with his paws closed				
hā'die'	ne'	o'he'dā'.	ha'sagoñ'wā'	o'mi'	wadak'he'.	Gagwe'gi'	10
(on it)	the	it ground,	his mouth in	also	it came con- tained in it	It all	
ga'nowa'ge'	wā'hadi'hēn'.	O'nē <sup>o</sup>	ne'	hoñwa'sēñ'no <sup>o</sup> '	wā'hē <sup>o</sup> 'hēn':		11
it carapace on	they m. laid it.	Now	the	their chief	he it said		
"Teiasno'wē <sup>o</sup> ."	deswā'nowāā'hē <sup>o</sup> 'hā'	swāio'dē <sup>o</sup> 'hā'."	O'nē <sup>o</sup>			12	
"Do ye two make haste,	do ye hurry yourselves	do ye work."	Now				
ge <sup>o</sup> 'dio'gowa'ne <sup>o</sup>	hano'gie'	hoñma'doñe'hwā'	ganoñwagoñ'wā'.			13	
it body of persons large (s.)	muskrat	they (m.) continued to dive	it depths of water in				
Ganio'	swē <sup>o</sup> 'dā'giā'gwā'	nā'ie'	niio'sno'wē'	ga'nowa'ge'	hadi'he'		14
so soon as	again it floated habitually	that it is	so it is rapid	it carapace on	they m. are oiling the		

<sup>o</sup>This is a dual form employed in the place of a plural, which follows it in parentheses.

<sup>o</sup>This is a dual form used for a plural.

back of the Turtle. Sometime thereafter then, verily, they finished covering the carapace with earth. Now, at that time, the carapace began to grow, and the earth with which they had covered it became the Earth.

Now, also, they said: "Now, moreover, do ye go to see and to meet this woman-being whose body is falling hither." At once a great number of the large waterfowl flew hence, joining their bodies together, and there on their joined bodies her person impinged. Then slowly the large waterfowl descended, and also they placed the woman-being there on the carapace. Moreover, the carapace had now grown much in size. Now, moreover, they said: "Now, verily, we are pleased that we have attended to the female man-being who has appeared in the same place with us."

- 1 da'há'·há'. Gañ'gwa' nwā'ōñi'she' o'ne<sup>n</sup>. hí'ia' wā'hadi'sá'  
 earth on it. Some (time) so long it lasted now verily they (m.) it  
 finished
- 2 ga'nová'ge' wā'hadi'he'do'ga'. Tho'ge' o'ne<sup>n</sup>. wā'wadodia'gá'  
 it carapace on they (m.) it with earth At that o'ne<sup>n</sup>. wā'wadodia'gá'  
 covered time now it grow in size
- 3 ne' ga'no'wā' nā'ie' ne' o'hwēn'djia' wā'wa'do' ne'  
 the it carapace that the it earth it it became the  
 (it is)
- 4 hodi'he'do'hwí'.  
 they (m.) it with earth  
 had covered.
- 5 O'ne<sup>n</sup>. dí' wā'hēñi'hēñ': "O'ne<sup>n</sup>. dí' swakdo'nā'. deie-  
 Now more- they it said: "Now more- do ye go to see it, deie-  
 over over
- 6 teiia'dāa'dā'nā' ne' nēn'gē<sup>n</sup>. agoñ'gwe' dāieia'doñ'die." Goñ-  
 her body to meet go the this (it is) she man- dāieia'doñ'die." Goñ-  
 being being falling." At
- 7 dā'die' o'ne<sup>n</sup>. wā'tgoñdi'dē<sup>n</sup> nā'ie' ne' goñdigo'wāne<sup>n</sup>s  
 ones now they (z.) flew that the goñdigo'wāne<sup>n</sup>s  
 (it is)
- 8 oñmatgā'de' nā'ie' ne' wā'tgoñdidiā'dāik'ho<sup>n</sup>. ne'tho' hí'ia'  
 they (z.) are that the they (z.) their bodies ne'tho' hí'ia'  
 many (it is) conjoined severally, there verily
- 9 he'tgē<sup>n</sup>. dāieia'da'há'nhā'. O'ne<sup>n</sup>. skēño<sup>n</sup>vā' dagōñdā'sē<sup>n</sup>'dā' ne'  
 up high there her body O'ne<sup>n</sup>. skēño<sup>n</sup>vā' dagōñdā'sē<sup>n</sup>'dā' ne'  
 alighted, Now slowly thence they let them- the  
 selves down
- 10 so'wek goñdigo'wāne<sup>n</sup>s, nā'ie' dí' ne'tho' ga'nová'ge'  
 duck s. they (z.) large ones, that more- ne'tho' ga'nová'ge'  
 (it is) over over it turtle on
- 11 wā'shagoni'dēñ' ne' agoñ'gwe'. O'ne<sup>n</sup>. dí' ne' ga'no'wā'  
 they her placed the she man- Now more- the it turtle  
 being, being, over
- 12 gowa'ne<sup>n</sup>. iodo'di'. O'ne<sup>n</sup>. dí' wā'hēñi'hēñ': "O'ne<sup>n</sup>. hí'ia'  
 it much it has Now more- they (m.) it said: "Now verily,  
 grown, over
- 13 we'dwatecūñon'niā' ne' teu' wā'dioñkhi'snie'nhā' ne' oñ'gwe'  
 we are glad the the we her have cared for the man-being  
 where
- 14 nā'ie' ne' gado'gē<sup>n</sup>. wā'ōñgwago<sup>n</sup>'so'dā'.  
 that the in a certain wā'ōñgwago<sup>n</sup>'so'dā'.  
 (it is) place we (and she) have appeared."

The next day came, and she looked and saw lying there a deer, also fire and firebrands, and also a heap of wood, all of which had been brought thither. At that time she kindled a fire, using for this purpose the three fagots which she had slipped into the bosom of her garment, and of which he [the chief] had said: "Ye two will have this for a provision." At that time she laid hands on the body of the deer. She broke up its body, some of which she roasted for food. She passed three nights there, when she again gave birth, again becoming possessed of a child. The child was a female. That, verily, was the rebirth of Zephyrs. Now the elder woman-being erected a booth, thatching it with grasses. There the mother and daughter remained, one being the parent of the other.

Now the earth was large and was continually increasing in size. It was now plain where the river courses would be. There they two remained, the mother attending to the child, who increased in size

Wá'o-hé <sup>h'</sup> 'nhá',	wá'óntgat'hwá'	ne'tho'	géndá'gá'	ne'	skéñ-	1		
It became day,	she it saw	there	it lay	the	deer			
noñdo <sup>h'</sup>	odjís'dá'	o'ni'	ne'tho'	gago <sup>h'</sup> hetcháge' <sup>h'</sup> hén',	oién'dá'	2		
	it fire	also	there	it brands-lay heap'd,	it find			
o'ni'	o'sotcío'dá'	ne'tho'	ga'há,	Tho'ge	o'né <sup>h'</sup>	wá'óndegá'dá',	3	
also	it heap stands	there	one it has brought.	At that (time)	now	she kindled (a fire),		
ná'ie'	wá'ónte'dá'	ne'	ená'gwagon'wá'	'á'sé <sup>h'</sup>	níioko <sup>h'</sup> 'kho'náge'	4		
that (it is)	she it used	the	her bosom in	three	so many it fagot in number (is)			
hoiágo'sé <sup>h'</sup> 'dí',	ná'ie'	ne'	há'wén':	''É <sup>h'</sup> 'cáiáde <sup>h'</sup> ná'dá'.	Tho'ge	5		
there she them had dropped,	that (it is)	the	he it said:	"Ye two will take provision."	At that (time)			
o'né <sup>h'</sup>	wá'dio <sup>h'</sup> 'nia'hén'	gáá'dí'ge'	ne'	skéñmoñdo <sup>h'</sup> ,	Wá'dicía'	6		
now	she her two hands to it put	its body on	the	deer,	she its body			
da'hi'dá',	ná'ie'	wá'ónde'skoñ'dé <sup>h'</sup>	ne'	é <sup>h'</sup> 'ioñdekhon'niá',	'Á'sé <sup>h'</sup>	7		
broke up,	that (it is)	she it roasted for herself	the	she it will eat,	Three			
niágoné <sup>h'</sup> 'hwe'dí'	o'né <sup>h'</sup>	he'	sáioñde'don',	wá'ágowiáicénda'nhá',		8		
so many she remained over night	now	again she was confined		she infant became possessed of,				
é'hé <sup>h'</sup>	ne'	eksá'á',	Ná'ie'	hí'ia'	ne'	sáioñma'gát	ne'	9
she female (is)	the	she child,	(That (it is))	verily	the	again she is born	the	
Gáénde'so <sup>h'</sup> 'k,	O'né <sup>h'</sup>	ne'	gokstén'á'	wá'énó'shé <sup>h'</sup> ,	wá'die'	10		
It-winds-goaabout (blasts-of-wind)	Now	the	she ancient one	she set up a lower	she			
sthóñdá'do <sup>h'</sup> ,	Ne'tho'	degni'dén',	óñdat'hawá',			11		
thatched it with grass,	There	they (2) abode,	one parent of the other was,					
O'né <sup>h'</sup>	gowa'né <sup>h'</sup>	ododí'há'die'	ne'	o <sup>h'</sup> 'hwén'djia',	O'né <sup>h'</sup>	12		
Now	it much (is)	it continues to grow	the	it earth,	Now			
oién'det	tea'	noñ'we'	é <sup>h'</sup> 'gé <sup>h'</sup> 'hio <sup>h'</sup> 'hwáde'mioñk,	Ne'tho'	degni'dén'	13		
it is (is)	where	the place	it river will have its course severally,	There	they (2) two abode			
deioñdade'snie'	ne'	eksá'á',	Agwa's	ne'	ná'ie'	godi'sno'we'	14	
she her ear-d for	the	she child	Exceed-ingly	the	that (it is)	she grew rapidly		

very rapidly. Some time afterward she then became a maiden. And they two continued to remain there.

After a while, seemingly, the elder woman-being heard her offspring talking with someone. Now, verily, the elder woman-being was thinking about this matter, wondering: "Whence may it be that a man-being could come to talk with her." She addressed her, saying: "Who is it, moreover, who visits thee?" The maiden said nothing in reply. As soon as it became night and the darkness was complete, he, the man-being, again arrived. And just as the day dawned the elder woman-being heard him say: "I will not come again." Verily he then departed.

Not long after this the life of the maiden was changed. Moreover, it became evident that she was about to give birth to a child. After

1	gododi'hā'die'. she continues to grow.	Gaiñ'gwā' Some (time)	nwā'oñm'she' so long	o'nē' <sup>18</sup> it lasted now	eksā'dāse'ā' she small maiden (is)		
2	wā'wā'do' <sup>18</sup> . it it became.	Ne'tho' There	ní'io't so it is	tea' degni'dēñ'. the they (z.) two where abode.			
3	Diēñ'hā' After a while.	gwā' seem- ingly,	o'nē' <sup>18</sup> now	gwā' seem- ingly	othoñ'de' ne' she (z.) the heard it	gok'stēñ'ā' she ancient one	ne' the
4	deiagot'hā' she is talking with one	ne' the	dat'hawā'. her offspring.	O'nē' <sup>18</sup> Now	hí'ia' verily	wā'wēño' <sup>18</sup> doñ'niō' she (z.) it thought about repeatedly	
5	ne' the	gok'stēñ'ā' she ancient one	wā'we'ā': she (z.) it thought.	"Gaiñ' Where	hoñ' prob- ably	noñ'we' the place	noñda'ie' <sup>18</sup> thence one should come
6	ne' the	oñ'gwe' man- being	deiagot'hā'. she is talking with one.	Wā'agowēñmā'nhá'. She addressed words to her,	wā'gē' <sup>18</sup> hēñ' she (z.) it said-		
7	"Goñ'hā'wā', I am thy parent,	soñ' who	dí' more- (is) it	noñwa'ho'dē' <sup>18</sup> kind of person	hiimada'hēñ'sok' <sup>18</sup> he thy mat visits?"		
8	Hiñā' Not (it is)	stē' <sup>18</sup> any thing	de'aga'wēñ' she it said	ne' the	eksā'go'nā'. she maiden	Ganio' so soon as	wā'o'gak, it became night,
9	nā'ie' that (it is)	ne' the	wā'dwa'soñdāieñdā'nhá' it thick night became	o'nē' <sup>18</sup> now	ne' the	sa'hā'io' <sup>18</sup> . again he arrived	Agwā's Just as
10	o'nē' <sup>18</sup> now	dāio'hē' <sup>18</sup> hā'die' there it is coming to be day	o'nē' <sup>18</sup> now	ne' the	gok'stēñ'ā' she ancient one	gothoñ'de' she it heard	
11	tea' the where	wā'hē' <sup>18</sup> hēñ': he it said;	"Hiñā' Not (it is)	he' again	dā'doñda'ge'. <sup>18</sup> again I will come."	O'nē' <sup>18</sup> Now	hí'ia' verily
12	sho'dēñ'dioñ'. again he departed.						
13	Hiñā' (it is)	de'oi'hwishe'i' it mutter long (is)	o'nē' <sup>18</sup> now	o'ia' it other (is)	ní'io't so it is	tea' where	ago'n'he' ne' she living the (is)
14	eksā'go'nā'. she maiden (is)	O'nē' <sup>18</sup> Now	dí' more- over	oiēñ'det it is recog- nizable	tea' the where	ē' <sup>18</sup> agoksa'dāieñdā'nhá'. she will become pos- sessed of a child	



a time, when, seemingly, the maiden had only a few more days to go, she was surprised, seemingly, to hear two male man-beings talking in her body. One of the persons said: "There is no doubt that the time when man-beings will emerge to be born has now arrived." The other person replied: "Where, moreover, does it seem that thou and I should emerge?" He replied, saying: "This way, moreover, thou and I will go." Now, again, one of them spoke, saying: "It is too far. This way, right here, is near, and, seemingly, quite transparent." At that time he added, saying: "Do thou go then; so be it." Now, he started and was born. The child was a male. Then, so far as the other was concerned, he came out here through her armpit. And now, verily, he killed his mother. The grandmother saw that the child that was born first was unsurpassedly fine-looking.

Diēn'ha'	gwā'	o'né'	gwā'	doga'a'	ē'teiago'hé''sēn'	o'né''	1
After a while	seemingly,	now	seemingly,	a few in number	will it her days dawn on	now	
ne'	eksá'go'ná'	wá'ōndiēn'ba'	gwā'	o'né''	gothoñ'de'	de'hodí'	2
she	she maiden	she was surprised	seemingly	now	she it heard	they (two) were con	
thá'	tea'	ciá'dagoñ'wá'	I'ba'do'k	ne''	sháñ'dáda':	O'né''	3
versing- where	the her body in,	the the	He said re- peatedly	the	he one per- son is	Now	
gāi'hwadó'gē''	ne'	tea'	hwá'ga'he'g	tea'	noñ'we'	ē'ieia'	4
it is a matter of certainty	the where	the the	it (time) has arrived	the where	the place	one will	
gē''nhá'	ne''	oñ'gwe'	ná'ie'	ne''	ē'ioñnagát'.	Ní'ha'wēñ'	5
emerge	the	man- being	that (it is)	the	will one be born."	Thence he it sud	
ne'	sháñ'dáda':	Gaiñ'	gwá''	dí'	noñ'we'	hé''dene'!	Da'
the	he one per- son is	"Where,	seem- ingly,	more- over,	the place	hence we two will go!"	He
háñ'hwá'si'gwá'	wá'hé''héñ':	Tho'né''	dí'	hé''dene'.	O'né''		6
answered	he it said	"Here (it is)	more- over	hence we two will go."	Now		
he''	ne''	sháñ'dáda'	wá'ha'wēñitgē''nhá'	wá'hé''héñ':			8
again	the	he one per- son is	he spoke (uttered word)	he it said			
"Swá'djik'	i'no''	Tho'né''	gwá'tho'	dosgē''há'	gwá''		9
"Excessively	far (it is).	This way	just here	(it is) near,	seem- ingly,		
deio'hat'hek."	Tho'ge'	wá'hé''héñ':	Wá'se'	nio'.	O'né''		10
it is light (i. e., transparent)	At that (time)	he it said	"Thither do thou go,	so be it."	Now		
wá'ba'deñ'diá'	wá'héñnagát'	ne''	sháñ'dáda'.	Hadjí'ma'	ne''		11
he started,	he was born	the	he one per- son is,	he made is	the		
haksá'a'	Tho'ge'	ná''	ne''	sháñ'dáda'	tho'né''	ē'sio''dá'ge'	12
he child.	At that (time)	that one	that	he one per- son is	here	her side at	
da'haiaigē''nhá'	O'né''	hí'ia'	wá'shago'io'	ne''	hono'há'		13
thence he came forth.	Now	verily	he her killed	the	his mother		
Heia'wēngo'dí'	haksá'dí'io'	ne''	tea''	wá'watgat'hwá'	ne''	ho'sodá'há'	14
Unsurpassedly (thoroughly)	he fine child is	the	the where	she (z) it looked at	the	his grand mother	

At that time she asked, saying: "Who, moreover, killed your mother, now dead?" Now, he who did it replied, saying: "This one here." Verily, he told a falsehood. Now, the elder woman-being seized the other one by the arm and cast his body far beyond, where he fell among grasses. Now, she there attended to the other one. It is said that they grew rapidly in size. After a while, seemingly, he was in the habit of going out, and there running about from place to place. In like manner they two grew very rapidly.

Now the child who lived out of doors kept saying: "Do thou tell thy grandmother, who, verily, is grandmother to us two, that she should make me a bow, and also an arrow." Now, verily, he told her what manner of thing the other person desired. The only

	ne'	da'hadié <sup>0</sup> 'dā'	wā'hēnagāt'.	Tho'ge'	o'né <sup>0</sup> '	wā'eihwa-
1	the	there he did it (first)	he was born.	At that (time)	now	she asked ques- tions repeat- edly
	nēn'do <sup>0</sup> '	wā'ā'hēn':	"Soñ'	noñwa'ho'dé <sup>0</sup> '	dī'	wā'shago'io' ne'
2		she it said:	"Who	kind of person,	more- over,	he her killed the
	etchino'ha'gē <sup>0</sup> 'hā'?	Da'hé <sup>0</sup> 'hēn'	ne'	ne'tho'	nī'hoie <sup>0</sup> 'é <sup>0</sup> ;	
3	she your two mother—it was "	Thence he it said	the	there	so he it did:	
	"Nēn'gē <sup>0</sup> ."	Wā'hēnnoie <sup>0</sup> 'dā'	hī'ā'.	O'né <sup>0</sup> '	ne'	gok'stēn'ā'
4	"This one it is."	He told a falsehood	verily,	Now	the	she ancient one,
	da'honēntchā'	ne'	shāā'dādā'	sī'	ia'hoiā'doñ'dī'	awēñnu'gā-
5	thence she his arm seized	the	he one per- son is	yonder (far)	hence she cast his body,	it grass (weeds)
	goñ'wā'	hwā'hēndāgā'nha'.	O'né <sup>0</sup> '	ne'tho'	de'ho'snie'	ne'
6	among	there he fell on his back.	Now	there	she him cared for	the
	shāā'dādā'.	Agwa's,	ā'kē <sup>0</sup> '.	de'hodisno'wé'.	Diēn'ha'	gwā'
7	he one per- son is.	Very,	it is said,	they two grew rap- idly,	After a while,	seem- ingly
	o'né <sup>0</sup> '	he'hāia'gē <sup>0</sup> 's,	ne'tho'	hadak'he's,	Hiié <sup>0</sup> 'noie <sup>0</sup> 'hā'	ne'
8	now	hence he goes out of doors,	there	he ran about habitually,	They two played together	the
	deiadé <sup>0</sup> 'hnoñ'dā'.	Shā'de'io't	hoñnadisno'wé'.			
9	they two are brothers,	It two is alike	they (m.) grew rapidly,			
	O'né <sup>0</sup> '	i'ha'dok	ne'	haksā'ā'	nā'ie'	ne'
10	Now	he it kept saying	the	he child	that (it is)	the
	hanā'ge':	Sheiatho'ie <sup>0</sup> '	ne'	sa'sodā'hā'	nā'ie'	ne'
11	he dwells	"Do thou her tell	the	thy grand- mother	that (it is)	the
	shedi'sodā'hā'	ne'	āioñge'sēñ'nié <sup>0</sup> '	ne'	a'ēñ'nā'	ga'hes'ga'
12	she our two grand- mother is	the	she no should it make for	the	it bow	it arrow
	o'mi'.	O'né <sup>0</sup> '	hī'ā'	wā'shagotho'ie <sup>0</sup> '	tea'	noñwa'ho'dé <sup>0</sup> '
13	also,	Now,	verily,	he her it told	the where	kind of thing
	de'hodo <sup>0</sup> 'hwēñdjiōn'niks	ne'	shāā'dādā'.	Nā'ie'	ne'	dāionā'
14	it him is necessary for	the	he one person is,	That (it is)	the	there- she

result was that she got angry, saying: "Never will I make him a bow and also an arrow. It is he, verily, who killed her who was the mother of you two."

It continued thus that the two brothers played together. They were in the habit of making a circuit of the island<sup>6</sup> floating there. And, as rapidly as they made a circuit of it, so rapidly did the earth increase in size. When, it is said, the island had grown to a great size, then he who had been cast out of doors kept saying: "Man-beings<sup>7</sup> are about to dwell here." The other person kept saying: "What manner of thing is the reason that thou dost keep saying, 'Man-beings are about to dwell here?'" He said: "The reason that I say that is that it is a matter of fact that man-beings are about to

khwe <sup>6</sup> 'há'	gēn'gwá'	íioñ'do <sup>6</sup> 'k.	"Híia'	hwēñ'do <sup>6</sup> "	thakhe'sēn'niē <sup>6</sup> "	1			
became angry	only,	she-it kept saying:	"Not it is:	ever	I him it will make-not				
ne'	a'ēñ'ná'	gá'hes'gá'	o'ní'	Ná'ie'	hí'íá'	shago'io'	ne'	2	
the	it bow	it arrow	also,	That it is:	verily,	he-her killed	the		
she'suino'há'."							3		
she is your two mother."									
Ne'tho'	ní'io't	híie <sup>6</sup> 'noiē <sup>6</sup> 'há'	de'hiade <sup>6</sup> 'hmoñ'dá'	De'hiathwá-	4				
They	so it is:	they m., two are together	brothers,	The m., two made customarily a					
da'ses	tea'	gá'hwē'no'	Ná'ie'	ne'	tea'	níio'suo'wē'	ne'	5	
circuit of it	where	it island floats	That it is:	the	the	so it is rapid	the		
wá'hiathwáda'se'	gē <sup>6</sup> 's	he'	níio'suo'wē'	wá'wadodiá'gá'	tea'	6			
they two made a circuit of it	custom- arily	so	so it is rapid	it grew in size	the	where			
o <sup>6</sup> 'hwēñ'díá'de'	O <sup>6</sup> 'né'	íá'ké <sup>6</sup> '	gowa'ne <sup>6</sup> '	wá'ododi'há'die'	ne'	7			
it earth is present	Now,	it is sub <sup>6</sup> ,	it much is:	hence it continued to grow in size	the				
tea'	gá'hwē'no'	tho'ge'	o'ne <sup>6</sup> '	í'ha'do <sup>6</sup> 'k	nēñ'gē <sup>6</sup> '	á'wet	ásde <sup>6</sup> '	8	
the	it island floats	at that time	now	he it kept saying	this one it is	it can be	our of doors		
hoá'doñ'dio'	"Oñ'gwe'	oñmagát'he'	ne'	tho'ne <sup>6</sup> '"	"Í'ha'do <sup>6</sup> 'k	9			
she his body cast	Man-being	they are about to dwell	the	here,	He it kept saying				
ne'	sháá'dá'dá:	"Ho't	noñwacho'de <sup>6</sup> "	díioi'hwá'	tea'	10			
the	he one person is	"What	kind of thing	there is the matter is the reason	is	the	where		
í'sá'do <sup>6</sup> 'k:	"Oñ'gwe'	oñmagát'he'	ne'	tho'ne <sup>6</sup> '?"	Wá'he <sup>6</sup> 'hēñ'	11			
that art saying	Man-being	they are about to dwell	the	here	He it said				
"Ná'ie'	ne'	díioi'hwá'	ne'	ná'ie'	í'gá'do <sup>6</sup> 'k	ne'	do'gē <sup>6</sup> 's	se'	12
That it is	the	there its matter is is the reason:	the	that it is:	I keep say- ing it	the	it is true as a mat- ter of fact		
oñ'gwe'	ē'íoñmagát'	ne'	tho'ne <sup>6</sup> '	Í'	ná'	í'gá'do <sup>6</sup> 'k	ne'	Odeñdoñ'	13
man being	they, inde <sup>6</sup> will dwell	the	here	I	that	I keep say- ing it	the	It says	

<sup>6</sup>Hence arose the idea so prevalent among Amerindian peoples that the earth is an island, floating on the primal sea.

<sup>7</sup>Here man-being means human being.

dwelt here. And it is I, the Sapling, who say it." So then, this other person began to say: "I shall be called Flint."

When they two had nearly grown to maturity, it is said, then he, the Sapling, made himself a lodge, erecting a booth. And when he had completed it, he departed. He went to hunt. He shot at a bird, but he missed it, and his arrow fell into the water. Verily, he then resolved: "I will take it out of the water again." Now, there into the water he cast himself, plunging into the water. He was surprised that, seemingly, he fell there beside a doorway. Then, moreover, from the inside of the lodge a man-being spoke to him, saying: "Do thou come in, my child; I am thankful that thou hast visited my lodge. I purposely caused thee to visit the place where my lodge stands. And the reason that it has thus come to pass is that my mind was so affected by what thy grandmother keeps saying. And, moreover, I

- 1 mī'ā' ē'gīa'djik." Da', o'nē<sup>o</sup> nēn'gē<sup>o</sup> shā'ā'dāda' wā'ha'sa'wē<sup>o</sup>  
 I Ing will I be named." So, now this one he one  
 (it is) person is he it began
- 2 tea' i'ha'do'k: "O'ha'ā' nā' ne' i' ē'gīa'djik."  
 the he it kept "It Flint that the I will I be  
 saying saying named."
- 3 O'nē<sup>o</sup> tho'ha', iā'kē<sup>o</sup> a'hiadodia'gā' o'nē<sup>o</sup> hotno'son'ni'  
 Now nearly it is said, they two would now he himself made  
 grow up a lodge
- 4 wā'hanos'hē<sup>o</sup> ne' Odēndōni'ā', Nā'ie' ne' o'nē<sup>o</sup> wā'hadiēn-  
 he made-a the It Sapling That the now he com-  
 bowyer (it is) (it is) pleted his
- 5 no'kdē<sup>o</sup> o'nē<sup>o</sup> ho'dēn'dioñ', Wā'hadowāt'hā', Wā'bā'g'wā'  
 task now he departed He went to hunt He (it) shot
- 6 ne' goñdio'sho'ā' sa'hat'wā'dā' awē<sup>o</sup>ge' hwā'o'nha' ne'  
 the they (z. birds care) he it missed it water in further it was he  
 (small animals) nummersed
- 7 ho'hes'gā', O'nē<sup>o</sup> hī'ia' wā'he'ā': "Ē'gō'g'wā'." O'nē<sup>o</sup> ne'tho'  
 his arrow, Now, verily, he it thought: "will I it take out of the water." Now there
- 8 awē<sup>o</sup>ge' wā'hadi'do'tak wā'hade's'gok, Wā'hadiēn'hā' gwā'  
 it water on he cast his body he plunged himself He was surprised seem-  
 (in) in it, ingly,
- 9 ne'tho' hwā'hēndagā'nha' ganho'hwāk'dā', O'nē<sup>o</sup> di' gano's-  
 there there he fell on his back it doorway beside, Now more-  
 over it lodge
- 10 goñ'wā' oñ'gwe' da'hada'dā' wā'hē<sup>o</sup>hēn': "Dādjo", goñ'ha'wā'.  
 In man-being thence he spoke he it said: "Do thou come I am thy  
 in, parent."
- 11 Nīawē<sup>o</sup>hā' wā'sgno'sowe<sup>o</sup>nha', Tea' ge'qda' tea' wā'sgwat'hwā'  
 I am thankful thou my lodge The I it did the thou dost pay  
 hast found, purposely where a visit
- 12 tea' noñ'we' ageno'sā'ie<sup>o</sup>, Nā'ie' ne' diioi'hwā' tea' ne'tho'  
 the the I lodge have, That the there its reason the the  
 where place (it is) (it is) where thus
- 13 nwa'awē<sup>o</sup>hā' ne' ak'nigo<sup>o</sup>hā' ne' tea' noñwa'ho'dē<sup>o</sup> iioñ-  
 so it came to the my mind the the kind of thing she it kept  
 pass where where saying
- 14 do'k ne' etchī'so'dā'hā', Nā'ie' di' age'i' ne' ē'gōñ'ie<sup>o</sup> ne'  
 the your two grand- That more- I it intend- the I thee it will the  
 mother, (it is) over ed give give

desired to give thee a bow and also an arrow which thou dost need, and which, by and by, thy brother will see, and then he will ask, saying: 'Whence didst thou get this?' Thou must say: 'My father has given it to me.' Now, furthermore, he gave both to him. At this time he bestowed another thing; it was corn. At that time he said: 'This corn, as soon as thou arrivest at home, thou must at once roast for food for thyself; and at that time thou must continue to say: 'In this manner will it continue to be that man-beings, who are about to dwell here on the earth, will be in the habit of eating it.' Thy brother will visit thy lodge, and at that time Flint will ask, saying: 'Whence didst thou get this kind of thing?' Thou must say, moreover: 'My father has given it to me.'"

Moreover, it did thus come to pass when he arrived at his home. At that time he husked the ear of corn and also laid it beside the fire;

a'ēn'nā'	ga'hes'gā'	o'ni'	nā'ie'	ne'	de'sado''hweñdjio'mks.	1		
(it) bow	it arrow	also,	that (it is)	the	it there is necessary for,			
Nā'ie'	ne'	gē''djik	ē''hatgat'hwā'	ne'	deteiadē''hmoñ'dā'	2		
That (it is)	the	by and by	he it will see	the	that he are brothers			
ē''hē''hēñ'';	''Gaiñ''	noñ'we'	dās'hawā'?	Ē''si'hēñ'';	''G'ni'hā'	3		
he will say	'Where	the place	thence thou it didst bring''	Thou it wilt say''	'My father			
haga'wī''	O'nē''	dī''	dāshagao''	dedjia'o''.	O'nē''	dī''	he'	4
he it gave to me''	Now	more- over	he it gave to him	both,	Now,	more- over,	again over,	
o'ia'	doñda'hat'gā'k.	nā''	ne''	one''hā'.	Tho'ge'	o'nē''	5	
its/other	thence again he be- stowed it	that one	the that	it corn,	At that time''	now		
wa'hē''hēñ'';	''Nēñ'gē''	o'nē''hā'	gano''	hē''teio''	goñdadie''	6		
he it said	'This one (it is)	it corn	so soon as	there thou wilt again arrive	at once			
ē''sade'ade'skoñ't'hās	ē''sadekhoñ'niā'.	o'nē''	ne'tho'ge'	ē''sado''.	7			
thou wilt roast it for thyself	thou it wilt eat,	now	the at that time''	thou wilt continue				
'hek;	''Tho'nē''	ne''io'dik	ē''iek'sek	ne''	oñ'gwo'	gē''djik	8	
to say	'Here	so it will con- tinue to be	they (and) - will continue to eat it	the	man- being	by and by		
tho'nē''	oñmagāt'he'	tea'	o''hweñdjia'de'.	Ē''hiano''sowē''nhā'	9			
here	they are about to dwell	the where	it earth is present''	Will he thy lodge visit				
ne'	deteiadē''hmoñ'dā'	O'ha'ia'.	Tho'ge'	o'nē''	ē''hā'hwanēñ''	10		
the	that he are brothers	It Flint,	At that time''	now	will he ask questions			
do'';	ē''hē''hēñ'';	''Gaiñ''	noñ'we'	dī''	dās'hawā'	neñ'gē''	11	
	will he it say	'Where	the	more- over	thence thou it didst bring it	this one it is		
noñwa'ho'dē''?	Ē''si'hēñ''	dī'';	''G'ni'hā'	thagawī''.	12			
kind of thing?	Thou it wilt say	more- over	'My father	thence he me it gave''				
Ne'tho'	dī''	niñawē''i'	ne''	o'nē''	hesho'io''.	Tho'ge'	13	
There	more- over	so it came to pass	the	now	there again he had arrived	At that time''		
o'nē''	wā'hamoio'sā'	ne''	one''hā'.	odjislāk'dā'	wā'hā'ie''	o'ni'	14	
now	he it ear husked	the	it corn,	it fire beside	he it had	also		

he roasted the ear. So soon as it became hot, it emitted an odor which was exceedingly appetizing. They, his grandmother's people, smelled it. She said: "Flint, do thou go to see what the Sapling is roasting for himself, moreover." He, the Flint, arose at once, and he ran thither. When he arrived there, he said: "Whence didst thou get that which thou art roasting for thyself?" He said in replying: "It is a matter of fact that my father gave it to me. And it is this that the man-beings who are about to dwell here on the earth will be in the habit of eating." Then Flint said: "My grandmother has said that thou shouldst share some with her." The Sapling replied, saying: "I am not able to do it, and the reason is that she desires to spoil it all. I desire, as a matter of fact, that man-beings, who are about to dwell here on the earth shall continue to eat it, and that it shall continue to be good." Then, verily, the lad returned home. When

1	wā'hade'teieñ'hē <sup>o</sup> .	Ganio <sup>'</sup>	wā'o'dai'hē <sup>o</sup> 'hā'	o'ne <sup>o</sup>	wā'wade <sup>o</sup> 'sā'e <sup>o</sup>		
	he it roasted.	So soon as	it became hot	now	it scent emitted		
2	nā'ie <sup>'</sup>	ne <sup>'</sup>	heiodoñgo'dā'	wē <sup>o</sup> 'sāgā'wī'	Wā'odis'hwā' ne <sup>'</sup>		
	that	the	it is exceeding	it odor is appetizing	They (z.) it smelled the		
3	ho'sodā'hā <sup>'</sup> .	Wā'gē <sup>o</sup> 'hēñ <sup>'</sup> :	"O'ha'ā'	sekdo <sup>o</sup> 'nā'	dī <sup>'</sup> ho't		
	his grandmother.	She (z.) it said:	"It Flint,	do thou it go to see	more-over what (it is)		
4	noñwa'ho <sup>'</sup> dē <sup>o</sup>	hode'skoñ'dā'	ne <sup>'</sup>	Odeñdoñmī'ā <sup>'</sup> :	Dā'hade <sup>o</sup> 'sdā'teī'		
	kind of thing	he himself is roasting for	the	It Sapling."	He arose at once.		
5	o'ne <sup>o</sup>	ne <sup>'</sup> tho <sup>'</sup>	ia'thā <sup>'</sup> 'dat	ne <sup>'</sup>	O'ha'ā', Ne <sup>'</sup>	o'ne <sup>o</sup>	ne <sup>'</sup> tho <sup>'</sup>
	now	there	Hence he ran	the	It Flint. The	now	there
6	hwā'hā'io <sup>'</sup>	wā'hē <sup>o</sup> 'hēñ <sup>'</sup> :	"Gaiñ <sup>'</sup>	noñ'we <sup>'</sup>	dās'hawā'	tea <sup>'</sup>	
	thither he arrived	he it said.	"Where	the place	thence thou it didst bring	the where	
7	noñwa'ho <sup>'</sup> dē <sup>o</sup>	sade'skoñ'dā'?	Da'hāi'hwā'sā'gwā'	mī'ha'wēñ <sup>'</sup> :			
	kind of thing	thou it art roasting for thyself?"	Thence he replied	there he it has said.			
8	"Gī'ni'hā <sup>'</sup>	se <sup>'</sup>	thagawī <sup>'</sup> .	Nā'ie <sup>'</sup>	ē <sup>o</sup> 'ie'ksek	ne <sup>'</sup>	oñ'gwe <sup>'</sup>
	"My father	as a matter of fact	thence he gave it to me.	That (it is)	they (indef.) will habitually cut it	the man-being(s)	
9	oñnagāt'he <sup>'</sup>	ne <sup>'</sup>	tho'ne <sup>o</sup>	o <sup>o</sup> 'hwēñdjiā'de <sup>'</sup> :	O'ne <sup>o</sup>	ne <sup>'</sup>	O'ha'ā'
	they (indef.) are about to dwell	the	here (it is)	it earth is present."	Now	the	It Flint
10	wā'hē <sup>o</sup> 'hēñ <sup>'</sup> :	"Gawēñ <sup>'</sup>	ksodā'hā <sup>'</sup>	a'shenoñ'dā'?	Da'hāi'hwā'		
	He it said:	"She it has said	my grandmother	thou it shouldst share with her?"	Thence he		
11	sā'gwā <sup>'</sup>	ne <sup>'</sup>	Odeñdoñmī'ā'	wā'hē <sup>o</sup> 'hēñ <sup>'</sup> :	"Hīā'	thakgwe'niā'	
	answered the	the	It Sapling	he it said:	"Not (it is)	I it am able to do,	
12	nā'ie <sup>'</sup>	ne <sup>'</sup>	dīoi'hwā'	ne <sup>'</sup>	tea <sup>'</sup>	ēñ'he <sup>'</sup>	ē <sup>o</sup> 'khetgē <sup>o</sup> 'dā'
	that (it is)	the	so its reason is	the	the where	she it desires	I it shall spoil'
13	gagwe'gī <sup>'</sup> .	Ge'he <sup>'</sup>	se <sup>'</sup>	ne <sup>'</sup>	ē <sup>o</sup> 'iek'sek	ē <sup>o</sup> 'ioia'nek	oñnagāt'he <sup>'</sup>
	it entire.	I it desire	as a matter of fact	the	they (indef.) it will continue to be good	they (indef.) are about to dwell	
14	ne <sup>'</sup>	oñ'gwe <sup>'</sup>	ne <sup>'</sup>	tho'ne <sup>o</sup>	o <sup>o</sup> 'hwēñdjiā'ge <sup>'</sup> :	O'ne <sup>o</sup>	hī'ā'
	the	man-being(s)	the	here (it is)	it earth on."	Now	verily

he arrived there he told what he had learned, saying: "The Sapling did not consent to it." She arose at once and went thither to the place where the booth of the Sapling stood. Arriving there, she said: "What kind of thing is it that thou art roasting for thyself?" He replied, saying: "It is corn." She demanded: "Where is the place whence thou didst get it?" He said: "My father gave it to me, and it is this which the man-beings who are about to dwell here on this earth will continue to eat." She said: "Thou shouldst give a share, verily, to me." He answered and said: "I can not do it, and the reason is that thou desirest to spoil it." At that time she said: "It is but a small matter, and thou shouldst pluck off a single grain of corn and give it to me." He said: "I can not do it." She said: "It is a small matter, if thou shouldst give me the mubbin end of the corn ear." He said: "I can not do it. I desire that it shall all be

sho'dên'diôn'	ne'	haksá'á'.	Ne'	o'né <sup>n</sup> .	hoñsa'há'io <sup>n</sup>	wá'	1
agudn he-departed	the	he child.	The	now	there-again he	he	
		(it is)			arrived		
hatho'íá'	wá'hé <sup>n</sup> 'hên':	"Híá'	thogáúé <sup>n</sup> 'á'	ne'	Odênđoñní'á'.		2
it told	he-it said:	"Not	there he was	the	It sapling		
		(it is)	willing				
Doñdagadé <sup>n</sup> 'dá'	ne'	ho'sodá'há'	ne'	tho'nhwá'é <sup>n</sup>	tea'	noñ'we'	3
Thence she (z.) sprang	the	his grandmother	there	thither she	where	the	
up at once				went	the	place	
ni'hodé <sup>n</sup> 'nos'hé <sup>n</sup> '	ne'	Odênđoñní'á'.	Hwá'e'io <sup>n</sup>	wá'á'hên':	"Ho't		4
there his thatched	the	It sapling.	There she ar-	she-it said	What		
bower (it is)			rived		(it is)		
noñwa'ho'dé <sup>n</sup> '	sadé'skoñ'dá'?	"Da'hada'diá'	wá'hé <sup>n</sup> 'hên':	"Oñé <sup>n</sup> '			5
kind of thing	thou thyself art roast-	He spoke in	he-it said	"It corn"			
	ing for?"	reply					
'há'.	Wá'gé <sup>n</sup> 'hên':	"Gaiñ'	noñ'we'	dás'hawá'?	Wá'hé <sup>n</sup> 'hên':		6
She (z.) it said.	"Where	(it is)	the place	thence thou it	He-it said		
			didst bring?"				
"G'ni'há'	thagawi'.	Ná'ie'	é'iek'sek	ne'	oñ'gwe'	oñmagát'he'	7
"My father	there he-it gave	That	they (undef.)	the	man-being (s)	they (undef.)	
	it to me.	(it is)	will continue			are about to	
			to eat it			dwell	
ne'	tho'né <sup>n</sup> .	o'hwéñđjü'ge'.	Wá'gé <sup>n</sup> 'hên':	"Á'sgenon'dá'			8
the	here	it earth on"	She (z.) it said	"Thou shouldst			
(it is)				share it with me			
hi'íá'.	Da'hái'hwá'sá'gwa'	wá'hé <sup>n</sup> 'hên':	"Híá'	thákgwe'niá'.			9
verily.	Thence he answered	he-it said	Not	I am able to do.			
			(it is)				
Ná'ie'	diioi'hwá'	tea'	se'he'	é'khetgé <sup>n</sup> 'dá'.	Tho'ge'	o'né <sup>n</sup> .	10
That	there is reas-	the	thou it in	I it will spoil	At that	now	
(it is)	son is	where	testest		(time)		
wá'gé <sup>n</sup> 'hên':	"Nigái'hwá'á'	ne'	teione <sup>n</sup> 'hadá'	á'se'niodá'gwa'			11
she (z.) it said	"Just it matter small	the	it grain of corn	thou it shouldst			
	is		single	pluck out			
ná'ie'	doñdas'gwe <sup>n</sup> '.	Wá'hé <sup>n</sup> 'hên':	"Híá'	thákgwe'niá'.			12
that	thou it shouldst give	He-it said	"Not	I am able to do.			
(it is)	to me."						
Wá'gé <sup>n</sup> 'hên':	"Nigái'hwá'á'	ne'	doñdas'gwe <sup>n</sup> '	ne'	oko <sup>n</sup> '.		13
She (z.) it said	"Just it matter small	the	thence thou it shouldst	the	it thing		
	is		give to me		(time)		
see <sup>n</sup> 'dá'.	Wá'hé <sup>n</sup> 'hên':	"Híá'	thákgwe'niá'.	Ge'he'	gúgwe'gí'		14
of the corn-	He-it said	"Not	I am able to do.	It is sure	it whole		
ear	(it is)	(it is)					

good, so that the man-beings shall continue to eat it." At that time she became angry and she came forward, and, taking up some ashes, cast them on what he was roasting, and that was now spoiled. She said: "Thou desirest that that which they will continue to eat shall continue to be good. There, it will now be different." Thrice did she repeat the act that spoiled it. Then the Sapling said: "Why hast thou done that deed?"

Now again, another thing; he had a pot wherein he heated water. Then from the ear of corn he plucked a single grain of corn, and he put it therein, saying: "Thus shall man-beings be in the habit of doing when they prepare food for eating." Then he placed the corn in a mortar, and also said: "In this manner also shall man-beings, who are about to dwell here on the earth, continue to do." Then he took from it stand the pounder and brought it down once, and it became

- 1 *ō'ioia'nek* *ō'iek'sek* *ne''* *ōñ'gwe'.* *Tho'ge'* *o'nē''* *wā'onā'-*  
it will be good they (indef.) it the man-being(s). At that now she (z.)  
(time) will continue to eat
- 2 *khwē''hā'.* *dawa'dēñ'diā'* *wā'tga'gwā'* *ne''* *o'gē''hā'* *ne''tho'*  
became angry, thence she (z.) she (z.) it took up the it ashes there  
started forward
- 3 *wā'gāie''dā'* *tea''* *hōde'skoñ'dā'* *o'nē''* *ne''* *nā''* *wā'ga'hetgē''dā'.*  
she (z.) it dashed against the he it is roasting for now the that one she (z.) it spoiled.  
where himself so that
- 4 *Wā'gē''hēñ'':* *Se'he''* *ō'ioia'nek* *tea''* *ō'iek'sek.* *Tho' o'nē''*  
she (z.) it said "Then it it will be ever the they (indef.) will There, now  
intendest good where habitually eat it.
- 5 *o'ia''* *nē'io'ō'dik.* *Ā'sē''* *nwā'wadiet'ā'* *tea''* *wā'ga'hetgē''dā'*  
it is so it will con- Three so she (z.) it re- the she (z.) it spoiled.  
other tinue to be." pointed where
- 6 *O'nē''* *ne''* *Odēñdoñi'ā'* *wā'hē''hēñ'':* *Ho't* *nā''* *ne''tho'*  
Now It Sapling he it said: "What that one there  
(why)
- 7 *nwā'sie'ā'?*  
so thou it didst do."
- 8 *O'nē''* *he''* *o'ia''* *hotnā'djā'ic''* *ne''tho'* *wā'ha'bnekadai'hā'dā'.*  
Now again it is he has a Kettle set there he water heated.  
other for himself
- 9 *Tho'ge'* *o'nē''* *ono''kwē''iā'ge'* *te'ionē''hādā'* *wā'ha'niodā'gwā'.*  
At that now it ear of corn on it grain of corn one he plucked it off,  
(time) (s)
- 10 *ne''tho'* *hwā'hok'.* *wā'hē''hēñ'':* *Ne''tho'* *ōñ'gwe'* *nē'ie'ieñmo'.*  
there (thither he it immersed, he it said. "Thus man-beings) such their method  
of doing kind of will
- 11 *dē'k* *nē'ie'ie'hāk* *ne''* *ō'iekhoñ'niā'* *ne''* *ō'ioñdekhōñ'niā'.*  
continue to be so they it will one food will the one food will eat."  
continue to do prepare
- 12 *Tho'ge'* *gā'niga'dagon'wā'* *wā'ha'ē''* *ne''* *o'nē''hā'* *wā'hē''hēñ''*  
At that it mortar in he it put in the it corn, he it said  
(thine)
- 13 *o'ni':* *Tho'ne''* *nē'ie'ie'hāk* *ne''* *ōñ'gwe'* *ōñnagāt'he'* *ne''*  
also This way so one it will the man-being(s) they (indef.) are the  
continue to do about to dwell
- 14 *tho'ne''* *ō'hwēñdjā'de'.* *O'nē''* *wā'ha'niodā'gwā'* *ne''* *ioñthe'.*  
here it earth is present." Now he it took from standing the one it uses  
to pound



finished perfect meal. He said: "Thus it shall continue to be; thus shall be the manner of preparing meal among the man-beings who are about to dwell here on the earth." At that time she, his grandmother, came forward and heard what he was saying. She arrived there, and said: "Sapling, thou desirest that the man-beings shall be exceedingly happy." She went forward, and, taking off the pot from the fire, put ashes into the hot water. Now, moreover, she took the ear of corn, shelled it, and put the corn into the hot water. She said: "Thus, moreover, shall be their manner of doing, the method of the man-beings." At that time the Sapling said: "Thou shouldst not do thus." His grandmother did not obey him. Thence, it is said, originated the evil that causes persons customarily to speak ill when

dā'gwā'	sga'dā'	da'hā'sē'ō'dā'	gāiēōmōndā'ī'	gathe'tchū'sā'ī'	1
	one it is	he-it brought-down	it is finished	one-it meal has finished	
wā'wa'dō'.	Wā'he'ō'hēn'.	Ne'tho'	nē'io'dik,	ne'tho'	2
it became.	He-it said-	There	so-it will con- time to be,	thus-	
nē'gāiēōmō'dē'ōk	ne'	ō'ie'the'tchoñ'nā'	ne'	ōñ'gwe'	ne'
so-it method-of doing will continue to be	the	one-it meal will make	the	man-being-s-	the
tho'ne'.	ōñagāt'he'	ō'hwēñdjā'ge'.	Tho'ge'	ō'nē'	dawa'dēñ'.
here-	they indef. are about to dwell	it earth on-	At that time-	now	thence she started
diā',	da'we'	ne'	ho'sodā'hā'	gothoñ'de'	ne'
forward,	thence she z came	the	his-grandmother	she-it heard	the
Na'tho'	wā'gā'io'	wā'gē'ō'hēn'.	Odēñdōñm'ā'	se'he'	6
There-	she-z arrived-	she-z, it said	"It sapling	thou-it intends-	
ō'lagote'ōñmōñ'nik	ne'	ōñ'gwe'	nā'ie'	ne'	he'awēñgo'di'.
they indef. will con- time to be happy	the	man-being-s-	that (it is)	the	it is exceeding
Wā'wa dēñ'diā'	wā'ganā'djiodā'gwā'	ne'	odjisdā'ge'	ganā'djiot	8
she-z, started forward	she-z, it kettle took up	the	it fire-on	it kettle stands	
ō'gē'ō'hā'	wā'ok	tea'	io'hnegadā'hēñ'.	O'nē'	di'
it ash-s-	she-z, it im- merged in	where	it water-(s) hot.	Now	more- over
wā'tga'gwā'	wā'ganē'ō'hogēñ'ā'	ne'tho'	o'	hwa'ok	tea'
she-z, it took up	she-z, it corn-shelled	there	too-	thence she-z, the it immersed-where	
noñ'we'	ō'hnegadā'hēñ'.	Wā'gē'ō'hēn'.	Tho'ne'	di'	nē'ie'ie'.
the place-	it water-is-hot	she-z, it said	"This way	more- over,	so they in- def. it will
'hāk	nē'ie'ie'ōmō'dē'ōk	ne'	ōñ'gwe'.	Tho'ge'	ō'nē'
continue	so their method of to do- doing will be in kind	the	man-being-s-	At that time-	now
Odēñdōñm'ā'	wā'he'ō'hēn'.	Ne'tho'	ā'gwi'	ne'tho'	nā'sie'ā'.
It sapling	he-it said	Do it not	thus-	so thou it-	Not it is-
dē'agōgā'ō'ī'	ne'	ho'sodā'hā'.	Tho'ge'	ā'kō'.	nidiomā'ī'
she-it consented to	the	his-grandmother	At that time-	it is said,	there it went wrong
nā'ie'	ne'	wā'he'ō'gē'ō'	gē'ō's	de'hodī'tā'	tea'
that (it is)-	the	it is evil	custom- arily	they are talking	the
				where	there it bears- it- the time-

they prepare food. And, it is said, she stated her wish, thus: "This, as a matter of fact, shall be the manner of doing of the man-beings." It so continued to be. The Sapling kept saying: "The way in which thou hast done this is not good, for I desire that the man-beings shall be exceedingly happy, who are about to dwell here on this earth."

Now at that time the Sapling traveled about over the earth. Now there was a large expanse of earth visible. There was a mountain range, visible river courses, and a high clay bank, near which he passed. Now, verily, he there pondered many times. Then he made the bodies of the small game, the bodies of birds. All were in twos, and were mated, in all the clans [kinds] of birds. The volume of the sound made by all the various kinds of bird voices as they talked together was terrifying. And the Sapling kept saying: "Thus this shall continue to be, whereby the man-beings shall habitually be made

- iekhoñniá'há'. Ná'ie' ne' wá'á'héñ': "Né'tho' se' né<sup>0</sup>ieñño'.
- 1 they (indef.) pre- That she (it) said: "There as a mat- so their method  
pure food. (it is) ter of fact of doing
- dé<sup>0</sup>k ne' oñ'gwe' Wá'dwatgoñ'dé<sup>0</sup> ne'tho' ní'io't. I'ha'do<sup>0</sup>k
- 2 will be the man-beings." It became fixed there so it is. He-it kept  
in kind (thus) saying
- ne' Odéñdoñni'á': "Híiá' de'óia'ne' tea' nwa'sie'á'. Ge'he'
- 3 the It Sapling: "Not it is good the so thou it I it desire  
(it is) (it is) where didst do, do.
- heiotgoñdá'gwí' skéñ'no<sup>0</sup> é<sup>0</sup>íagotéññoñ'nik ne' oñ'gwe'
- 4 it will be immeasurably well (it is) they (indef.) will be the man-being(s)  
happy
- tho'ne<sup>0</sup> o<sup>0</sup>hwéñdjia'de' oñnagát'he'.
- 5 here (it is) it earth is present they (indef.) are about to dwell."
- Tho'ge' o'ne<sup>0</sup> ne' Odéñdoñni'á' wá'thadawéñ'ie' tea'
- 6 At that now the It Sapling he traveled about the  
(time) where
- o<sup>0</sup>hwéñdjia'de'. O'ne<sup>0</sup> gowa'ne<sup>0</sup> tea' o<sup>0</sup>hwéñdjia'de'. Onoñda-
- 7 it earth is present. Now it much (is) the it earth is present. It mountain  
where
- há'die', gó<sup>0</sup>hio<sup>0</sup>hwáde'nio<sup>0</sup>, degá'daetei'há'die' ne'tho' wá'ha-
- 8 rises extend- it stream stands forth it clay tall extends there he it  
ing along, severally, along
- doñgo'dá'. O'ne<sup>0</sup> hí'íá' ne'tho' wá'héñño<sup>0</sup>doñ'nio<sup>0</sup>. O'ne<sup>0</sup>
- 9 passed. Now verily there he thought repeatedly. Now
- wá'haia'doñ'niá' ne' goñdi'io' nigoñdiio'dá's'á'. Gagwe'gí'
- 10 he (its) (their) body the they (z.) so they (z.) are small It all  
made animals bodied
- degni'há'die', odinia'gí', gagwe'gí' tea' niio'di'seú'ge' ne'
- 11 two they two are they (z.) are so it brood is in the  
each, married, it all where many number the
- goñdi'io'. Deiodeno<sup>0</sup>hiani'dí' tea' nigá'i'sdowa'ne<sup>0</sup> ne'
- 12 they (z.) are Deiodeno<sup>0</sup>hiani'dí' tea' nigá'i'sdowa'ne<sup>0</sup> ne'  
animal. It is terrifying the where so it noise large (is) the
- goñdi'io' nhwá'tgoñdiwéñnago' odit'há'. Ná'ie' ne' Odéñ-
- 13 they (z.) are nhwá'tgoñdiwéñnago' odit'há'. Ná'ie' ne' Odéñ-  
animals every their (z.) language in they (z.) That the It  
number (is) are talking, (it is)
- doñni'á' hot'há' i'ha'do<sup>0</sup>k: "Ná'ie' né<sup>0</sup>io'dik ne' oñ'gwe'
- 14 Sapling he is i'ha'do<sup>0</sup>k: "Ná'ie' né<sup>0</sup>io'dik ne' oñ'gwe'  
talking ne it is saying: "That so it will con- the man-  
(it is) (it is) tinue to be being(s)

happy." And now he made the bodies of the large game animals. He finished the bodies of two deer, and the two were mates. "There, that is sufficient to fill the whole earth," he said. He made all the various kinds of animals severally. All were in twos, and they, each pair, were mates [male and female].

At that time he, the Sapling, again traveled. Now the earth had grown to a very great size, and continued to grow. So now Flint became aware that the animals were ranging about. After a while then Flint concealed all the bodies of the animals. There in the high mountain was a rock cavern whereinto he drove all the animals. And then he closed it with a stone. Then Sapling became aware that the animals no longer roamed from place to place. Now, at this time, he again traveled over the entire earth. He saw on this side a

ẽ <sup>0</sup> gagawẽntgade'da'gwik."	Nā'ie'	ne'	nā'ie'	o''kẽ"	ne'	goñdi-	1
it them will make happy thereby."	That	the	that	next in	the	they (z.) are	
	(it is)		(it is)	time		are	
go'wāne <sup>0</sup> s	ne'	goñdi'io'	wā'hāā'doñniā'hẽn'.	Skẽnoñdo'			2
large in size	the	they (z.) are	he their several bodies	Deer			
		animals	formed.				
degiā'dage'	odiniā'gĩ'	wā'thas'ā.	"Ne'tho'	hā'degāie'			3
they two body in	they (z.) are	he them two	"There it is	just it is suf-			
number (are)	married	finished		ficient			
dẽ <sup>0</sup> ga'hẽn'nhā'	tea'	nĩo <sup>0</sup> hwẽn'djiā'."	wā'he'ohẽn'.	Gagwe'gĩ'			4
it will be filled	the	so it earth is large."	he it said.	It all			
	where						
hā'deganiõ'dage'	wā'hāā'doñniā'hẽn'.	Gagwe'gĩ'	degiñā'dage'				5
just it animal in	he its body formed severally.	It all	they (z.) two body				
every number is			(is each in)				
hā'die'	odiniāk'sẽ <sup>0</sup> .						6
number	they (z.) are						
	severally married						
Tho'ge'	o'ne <sup>0</sup> s	he'	doñsa'hadaewẽn'ie'	ne'	Odeñdoñni'ā.		7
At that	now	again	there again he traveled	the	It sapling		
time							
O'ne <sup>0</sup> s	gowa'ne <sup>0</sup> s	tea'	o''hwẽndjiā'de'	ododi'hā'die'.	Da'.		8
Now	it much is	the	it earth is present	it is growing in	so.		
	where	where		slowly			
o'ne <sup>0</sup> s	wā'hatdo'gā'	ne'	O'hā'ā'	tea'	deioñnadawẽn'ie'	ne'	9
now	he it noticed	the	It Flint	the	they (z.) are traveling	the	
				where			
goñdi'io'.	Djẽn'hā'	gwa'	o'ne <sup>0</sup> s	ne'	O'hā'ā'	wā'hāā'da'se'dā'	10
they (z.) are	After a	seem-	now	the	It Flint	he their bodies	
animals (game)	while	ingly				concealed	
gagwe'gĩ'.	Ne'tho'	tea'	onoñda'hā'gowa'ne <sup>0</sup> s	ne'tho'	ostẽ <sup>0</sup> hā-		11
it all	There	the	it mountain rises great	there	it rock		
		where					
ga'hẽn'dā'	ne'tho'	gagwe'gĩ'	wā'hāā'diniõ <sup>0</sup> dā'	ne'	goñdi'io'.		12
cavern has	there	it all	he their bodies	the	they (z.) are		
			unpounded		animals		
O'ne <sup>0</sup> s	ne'	ostẽ <sup>0</sup> hā'	da'hadjiheda'gwa'.	O'ne <sup>0</sup> s	wā'hatdo'gā'		13
Now	the	it rock	there he it used to close it	Now	he it noticed		
ne'	Odeñdoñni'ā'	tea'	hāā'	de'sgoñ'ne's	ne'	goñdi'io'.	14
the	It sapling	the	not	again they (z.) go	the	they (z.) are	
		where	it is	about habitually		animals	
Tho'ge'	o'ne <sup>0</sup> s	wā'thadawẽn'ie'	tea'	nĩõ <sup>0</sup> hwẽn'djiā'.	Wā'hā'		15
At that	now	he traveled	the	so it earth is large	he looked		
time			where				

mountain range. He went thither, and he arrived where the opening of the cavern was. And he then took up the great stone and opened it again. Now, he looked therein and saw that the animals abode in that place. "Do ye again go out of this place," he said. Then they came out again. And it was done very quickly. And all those that fly took the lead in coming out. At that time they, his grandmother and Flint, also noticed that the animals again became numerous. And then Flint ran, running to the place where the rock cavern was. He reached the place while they were still coming out. And he, by at once pulling down the stone again, stopped up the cavern. Verily, some of them failed, and they did not get out, and at the present time they are still there. And it came to pass that they

- 1 tga't'hwá' né<sup>th'</sup> hágwá' dīionōndā'há'. Né<sup>th'</sup>to' nhwá'he',  
 about this toward there it mountain rises. There- thither he went.
- 2 hwa'há'io'<sup>th'</sup> né<sup>th'</sup>to' gwa'<sup>th'</sup> oga'hēn'dā' tea' né<sup>th'</sup>to' io'sa'de'.  
 there he arrived there seem- ingly it has an opening the where there it cavern present is.
- 3 Wá'tha'gwa' né<sup>th'</sup> gaste'<sup>th'</sup>há'gowa'né<sup>th'</sup> wá'hadji'hedá'gwa'. O'né<sup>th'</sup>  
 He it took up the it rock large (is) he it unclosed. Now
- 4 né<sup>th'</sup>to' wá'batgat'hwá' wá'ha'gē<sup>th'</sup> né<sup>th'</sup>to' goñni'dēn' né<sup>th'</sup> gá'io'.  
 there- he looked he it saw there they (z.) abide, the it game (animals)
- 5 "Saswāiagē<sup>th'</sup>nhá' né<sup>th'</sup> tho'né<sup>th'</sup>," wá'hē<sup>th'</sup>hēn'. Tho'ge' o'né<sup>th'</sup>  
 "Again do ye emerge the here," he it said At that (time) now
- 6 sagoñdiagē<sup>th'</sup>nhá'. Agwá's tea' nīo'sno'we'. Ná'io' dagoñdī'-  
 again they emerged just as much the where so it is rapid. That there they (z.) came
- 7 'hēnt' tea' nīoñ' degoñdīdē'<sup>th'</sup>há'. Gagwe'gī' sagoñdiagē<sup>th'</sup>nhá'.  
 ahead the so it is they (z.) fly It all again they (z.) emerged
- 8 Tho'ge' o'né<sup>th'</sup> wá'hīiatlo'gá' né<sup>th'</sup> ho'sodá'há' né<sup>th'</sup> O'ha'ñ'  
 At that (time) now they two it noticed the his grandmother the It Flint
- 9 o'ní' né<sup>th'</sup> tea' sāioñmatgá'dē<sup>th'</sup>há' né<sup>th'</sup> goñdī'io'. O'né<sup>th'</sup> tho'ge'<sup>th'</sup>  
 also the the where again they (z.) became numerous the they (z.) are animal Now at that (time)
- 10 wá'thaá'dat né<sup>th'</sup> O'ha'ñ' né<sup>th'</sup>to' nhwá'hadak'he' tea' noñ'we'.  
 he ran the It Flint there thither he ran the where the place
- 11 dīio'stē<sup>th'</sup>hāga'hēn'dā'. Hwá'há'io'<sup>th'</sup> tea' noñ'we' dīioñdiagē<sup>th'</sup>ñ'.  
 there it rock opening has. There he arrived where the place were they (z.) were coming forth
- 12 Ná'io' né<sup>th'</sup> hāñi'dagoñdā'die' doñda'há'sē<sup>th'</sup>dá' né<sup>th'</sup> ostē'<sup>th'</sup>há'  
 That (it is) the his body kept right on thence again he it dropped the it rock
- 13 sa'hadji'ho'dē<sup>th'</sup>. Né<sup>th'</sup>to' hī'ia' o'diá'k dāioñdino'wēñ', hī'ia'  
 again he it closed up. There verily they are some there they failed not (it is)
- 14 dē'teioñdiagē<sup>th'</sup>ñ'. né<sup>th'</sup>to' né<sup>th'</sup> o'<sup>th'</sup>kē<sup>th'</sup> (goñni'dēñ'. Né<sup>th'</sup>to'  
 again they z. emerged, there the at present there they (z.) abide, There

were changed, becoming otgon [malefic], and the reason that it thus came to pass is that some customarily put forth their oronda for the purpose of ending the days of the man-beings; and, moreover, they still haunt the inside of the earth.

At this time Sapling again traveled about. Then he was surprised that, seemingly, a man-being came toward him, and his name was Hadu'i. They two met. The man-being Hadu'i, said: "Where is the place whence thou dost come?" The Sapling said: "I am going about viewing the earth here present. Where is the place whence thou dost come?" Hadu'i said: "From here do I come. I am

niiawō <sup>ni</sup> 'i <sup>1</sup>	tea''	wā'dwatde'ni'	o'tgo <sup>ni</sup> ' <sup>2</sup>	wā'wa'do''	nā'ie'	daioi-	1	
so it came to pass	the where	it (they) changed themselves	otgon	it (they) became	that (it is)	it was		
hwa'k'he'	tea''	ne'tho'	nwā'awē''hā'	nā'ie'	ne'	o'diāk' nā'ie'	2	
reason	the where	there	so it came to pass	that (it is)	the	they / z that (it is)		
deioṇmadeṇnoṇdā'gwī'	ne''	āiaguwē''ni'se'i'kdā'gwē''	ne''	oṇ'gwē''	ne''	oṇ'gwē''	3	
they / z are emitting for it	orenda	the	they / z would cause days to end for them	the	man- beings			
nā'ie'	ne'	di'	ne'	o''hwēṇḍjagon'wā'	tgoṇ'ne's,		4	
that (it is)	the	more over	the	it earth in (side)	there they / z go about habitually			
Ne'tho'	nige <sup>ni</sup> '	o'ne <sup>ni</sup> '	he'	doṇ-sa'hadawēṇ'ie'	ne''	Odēṇdoṇ-	5	
There-	so it is distant	now	again	there-again he trav- eled about	the	It sapling		
nī'ā'	Tho'ge'	o'ne <sup>ni</sup> '	wā'hadiēṇ'hā'	gwā'	da'he'	ne''	hēṇ'gwē',	6
	At that (time)	now	he was surprised,	seem- ingly,	there- he is coming	the	he man being	
nā'ie'	ne'	Hadu'i' <sup>3</sup>	hāu'dji.	Wā'thiadā'nhā'	Wā'he's'hēṇ' ne'		7	
that (it is)	the	Hadu'i'	he is called	They two met.	He said	the		
hēṇ'gwē'	ne'	Hadu'i'	''Gaiṇ'	noṇ'we'	noṇdā'se'z''	Wā'he''	8	
he man-being	the	Hadu'i'	Where	the place	thence thou didst come''	He said		
'hēṇ' ne'	Odēṇdoṇi'ā':	''Agekdoṇṇioṇ'diēs'	tea''	ie''hwēṇḍji-			9	
the	It sapling	''I then am going about viewing	the where	it earth is pres- ent				
ā'de'	Gaiṇ'	ni's	noṇ'we'	noṇdā'se'z''	Wā'he''hēṇ' ne'		10	
	Where	the thou	the place	thence thou didst come''	He it said	it		
Hadu'i':	''Tho'ne''	noṇdā'ge'	de'wagadawēṇ'ie'hā'diē'	I'	hi'ia'		11	
Hadu'i')	Here-	thence I did come	I am traveling about	I	verbly			

<sup>1</sup>In English there is no approximately exact equivalent of the term otgon which is an adjective form denotive of the deadly, malefic or pernicious use of oronda or magic power reputed to be inherent in all beings and bodies. It usually signifies deadly in deed and noxious in aspect.

<sup>2</sup>The Onondagas call this personage Hadu'i, the Senecas, Shagohowee gwā'i and the Mohawks, Akōwāra'. The Onondaga name is evidently connected with the expression hadu' a signifying he is hunch-backed, in reference to the stooping or crouching posture assumed by the impersonator to depict old age. The Seneca name means "He, the Great One, who protects the man-beings," and the Mohawk name, The Mask, or, If the Mask. All these names are clearly of an origin, for they refer evidently to the being as depicted conventionally in the festival for the new year. The oronda or magic power of this being was believed to be efficacious in warding off and driving away disease and pestilence, as promised in this legend and hence the Seneca name. The Mohawk epithet arose from the fact that the impersonator usually wore a mask of wood. But these etymologies do not give a definite suggestion as to what natural object gave rise to this personification, this concept. But from a careful synthesis of the characteristics of this personage, it seems very probable that the whirlwind lies at the foundation of the conception.

going about traveling. Verily, it is I who am the master of the earth here present." At that time the Sapling said: "I it is who finished the earth here present. If it so be that thou art the master of the earth here present, art thou able to cause yonder mountain to move itself hither?" Hadu'i' said: "I can do it." At that time he said: "Do thou, yonder mountain, come hither." Then they two faced about. Sometime afterward they two now faced back, and, moreover, saw that the mountain had not changed its position. At that time Sapling said: "Verily, thou art not the master of the earth here present. I, as matter of fact, am master of it. Now, next in time, I will speak." He said: "Do thou, yonder mountain, come hither." Now they two faced about. And as quickly as they two faced about again the mountain stood at their backs. The Sapling said: "What sayst thou? Am I master of it?" Then Hadu'i' said: "It

- 1 giá'dagwe'ní'io' tea' o''hwéndjiá'ge'. " Tho'ge' wá'hé''hén''  
 I it am master of the where it earth on." At that time he it said
- 2 ne'' Odéndoóni''á': "I' aksá''í' tea' io''hwéndjiá'de'. Tho''  
 the It Sapling "I It finished the where it earth is present. Thus,
- 3 gwá'' éñ'k do'gé''s í's síá'dagwe'ní'io' tea' io''hwéndjiá'de'.  
 seem- it may do' it is true thou thou art master the where it earth is present,  
 ingly, be
- 4 sagweníon''-khé'' gá'e' noñda'we' tea' sigé'''' díionónda''há'?'''  
 thou it art able art the noñda'we' the sigé'''' díionónda''há'?'''  
 to do thou hither would come where it is there it mountain  
 rises''''
- 5 Wá'hé''hén'' ne'' Hadu'i': "É'kgwe'niá'." Tho'ge'' o'né''  
 He it said the Hadu'i': "I it will be able to do." At that time now
- 6 wá'hé''hén'': "Gá'e' noñda'se' sigé'''' díionónda''há'." Tho'ge''  
 he it said "Hither thence do thou yonder there it mountain At that  
 (time)
- 7 wá'hiatga'hade'ní'. Gaiñ'gwá' nwa'oóni'she' o'né'' doñsa'hiatga'ha-  
 they two faced about. Some (time) So (long it lasted) now again they two faced  
 back
- 8 de'ní' o'né'' dí' hoñsa'hiatgat'hwá' gadogé'''' ní'díot' tea' onoñ-  
 now hence they two it unchanged so there where it  
 over looked (is) it is the moun-  
 dain rises up. At that (time) he it said "Not (it is) verily,
- 9 dá'há'. Tho'ge' ne'' Odéndoóni''á' wá'hé''hén'': "Híá' hí'ia'  
 thou rises up. At that (time) the It Sapling he it said "Híá' hí'ia'  
 de'síá'dagwe'ní'io' tea' o''hwéndjiá'de'. I' se'' giá'dagwe'ní'io'.  
 thou it art master of the where it earth is present. I it is a mat- I it am master of,  
 ter of fact
- 11 O'né'' í' o''ké'' de'tgada'diá'." Wá'hé''hén'': "Gá'e' noñ-  
 Now I next in turn I will talk out." He it said: "Hither thence  
 do
- 12 dá'se' sigé'''' díionoñda''há'." O'né'' wá'hiatga'hade'ní'. Ne'tho''  
 thou yonder there thou mountain Now they two faced about. There  
 come it is art rising up.
- 13 mío'sno'we' deshoñmatga'hade'níon' o'né'' ní'sho'ne' díionóñ-  
 so it is rapid they two again faced back now there their two  
 backs at  
 mountain
- 14 dá'há'. Wá'hé''hén'' ne'' Odéndoóni''á': "Hate'kwí', I' gwéñ-  
 rises up. He it said the It sapling: "What sayst I I it am  
 thou,

is true that thou art master of it. Thou hast finished the earth here present. Thou shouldst have pity on me that I may be suffered to live. I will aid thee, moreover. Verily, thou dost keep saying: 'Man-beings are about to dwell here on the earth here present.' In this matter, moreover, will it continue to be that I shall aid and assist thee. Moreover, I will aid the man-beings. Seeing that my body is full of orenda and even otgon, as a matter of fact, by and by the man-beings will be affected with mysterious ills. Moreover, it will be possible for them to recover if they will make an imitation of the form of my body. I, who was the first to travel over the earth here present, infected it with my orenda. And, verily, it will magically conform itself to [be marked by] the lineaments of my body. Moreover, this will come to pass. If it so be that a man-being becomes ill by the contagion of this magic power, it is here that I will aid thee. And the man-beings will then live in contentment. And,

ní'io'."	Tho'ge'	wá'hé <sup>o</sup> 'hé <sup>n</sup> '	ne'	Hadu''í:	Do'gé <sup>s</sup>	í's	1		
master of."	At that time	he it said	the	Hadu''í:	"It is true	thou			
swénni'io'.	Ís	sáie <sup>o</sup> mé <sup>n</sup> dá'í:	tea'	io <sup>o</sup> 'hwé <sup>n</sup> djiá'de'.	Á'sgidé <sup>n</sup> 'á'		2		
thou it art mas- ter of.	Thou	thou it hast fin- ished	the	it earth is present	Thou shouldst have mercy on me				
ago'n'hek.	É <sup>o</sup> go <sup>n</sup> íá'dáge'nhá'	dí'.	Í'sa'do'k	hí'íá'	o <sup>n</sup> 'gwe'		3		
I should con- tinue to live.	I thee will aid	more- over.	Thou it art saying	verily	man- beings				
ho <sup>n</sup> nagá't'he'	ne'	tho'ne <sup>o</sup> '	io <sup>o</sup> 'hwé <sup>n</sup> djiá'de'.	Tho'ne <sup>o</sup> '	dí'		4		
they z are about to dwell	the	here	it earth is present.	Here	more- over				
né'io'í'dik	é <sup>o</sup> go <sup>n</sup> íe'náwá's	é <sup>o</sup> go <sup>n</sup> íá'dáge'nhá'.	É <sup>o</sup> kheíá'dáge'nhá'				5		
soil will con- tinue to be	I thee will assist	I thee will aid.	I them will aid						
dí'	ne'	o <sup>n</sup> 'gwe'.	Ná'ie'	ne'	ioé <sup>n</sup> 'dái'e'	o'tgo <sup>o</sup> '	dí'	se'	6
more- over	the	man- beings.	That it is	the	is orenda is possessed of	otgon (it)s:	more- over	as a mat- ter of fact	
ne'	giá'dí'ge'.	Gié <sup>o</sup> djik	é <sup>o</sup> íagodiané <sup>n</sup> 'nhá'	ne'	o <sup>n</sup> 'gwe'.	É <sup>o</sup> wa'do' <sup>o</sup> '			7
the	my body on.	By and by	they will be affected by my-tie ills	the	man- beings.	It will be possible			
dí'	ne'	é <sup>o</sup> íeio <sup>n</sup> 'do' <sup>o</sup> '	dogá't'khe <sup>o</sup> '	dé <sup>o</sup> io <sup>n</sup> de' <sup>o</sup> nié <sup>o</sup> de' <sup>o</sup> s'dá'	tea'				8
more- over	the	again one will recover one's self	if it so be,	is it,	one it will make in the pattern of it	the where			
nigíá'do'dé <sup>o</sup> '.	Agadié <sup>n</sup> tá'hwí'		dwagadie <sup>o</sup> 'dí'	dewagawé <sup>n</sup> e'					9
such as	my body is in kind.	My body has affected it with orenda.	I was the first one	I traveled about					
tea'	io <sup>o</sup> 'hwé <sup>n</sup> djiá'de'.	Ná'ie'	ne'	hí'íá'	é <sup>o</sup> íoná'ge' <sup>o</sup> '	tea'			10
the where	it earth is present	That it is	the	verily	it it will pattern after	the where			
nigíá'do'dé <sup>o</sup> '.	Tho'ne <sup>o</sup> '	dí'	ne <sup>o</sup> 'íawé <sup>o</sup> 'há'.	Dogá't	é <sup>o</sup> íagodie <sup>o</sup> 'sé <sup>o</sup> '.				11
such as my body is in kind.	Here	more- over	so it will come to pass	If it so be	one will become all from magic				
gai <sup>o</sup> 'nhá'	ne'	o <sup>n</sup> 'gwe'	ná'ie'	ne'	ne'tho'	no <sup>n</sup> 'wé'	é <sup>o</sup> go <sup>n</sup> íe'		12
patience	the	man being	that it is	the	there	the place	I thee will		
náwá's.	Ske <sup>n</sup> 'no <sup>o</sup> '	é <sup>o</sup> ío <sup>n</sup> mo' <sup>o</sup> do <sup>n</sup> íno <sup>o</sup> 'hek	ne'	o <sup>n</sup> 'gwe'.	Ná'ie'	dí'			13
assist.	Well it is	(they will continue to think repeatedly	the	man- beings.	That it is	more- over			

moreover, they must customarily greet me by a kinship term, saying: 'my Grandfather.' And when, customarily, the man-beings speak of me they must customarily say: 'our Grandfather'; thereby must they designate me. And I shall call the man-beings on my part by a kinship term, saying: 'my Grandchildren.' And they must make customarily a thing of wood which shall be in my likeness, being wrought thus, that will enable them to go to the several lodges, and, moreover, they who thus personate me shall be *hodu'i*.<sup>a</sup> They must employ for this purpose tobacco [native tobacco]. It will be able to cause those who have become ill to recover. There, moreover, I shall take up my abode where the ground is wild and rough, and where, too, there are rock cliffs. Moreover, nothing at all obstructs me [in seeing and hearing or power]. So long as the earth shall be extant so long shall I remain there. I shall

- 1 *dē'ioṅkno<sup>h</sup>·hēn'·khwāk* *ne'* *ē'ia'hēn'* *gō<sup>h</sup>s;* *·Ksodā'hā'.*  
they (indef.) will greet me by the relationship term the one it will say cus- tomarily: 'My Grand- father.'
- 2 *Nā'ie' ne' o'ne<sup>h</sup>·* *gō<sup>h</sup>s* *i'* *ē'ioṅgwatho'ia'* *ē'ia'hēn'* *gō<sup>h</sup>s;*  
That (it is) the now cus- tomarily I one me will tell of one it will say cus- tomarily:  
3 *'Shedwa'sodā'.* *nā'ie'* *ē'ioṅnā'do<sup>h</sup>·khwāk* *ne'* *oṅ'gwe'.* *O'ne<sup>h</sup>·*  
'Our Grandfather,' that (it is) they (indef.) me will use it to designate the man- beings, Now  
4 *ne' i' ne' oṅ'gwe'.* *'Kheia'de'sho'<sup>h</sup>·ā'.* *dē'kheno<sup>h</sup>·hēn'·khwāk.*  
the I the man- being; 'My Grandchildren several.' I them will greet by the re- lationship term.  
5 *Nā'ie' di' ne' ē'ie'sēn'niā'* *gō<sup>h</sup>s* *ne' tea'* *nigiā'do'dē<sup>h</sup>·* *ne'*  
That more- over the one it will make cus- tomarily the where such my body (is) the  
6 *o'hwēn'gā'* *dē'gāiēndā'gwik.* *nā'ie'* *ē'gagwe'niā'* *nā'ie' tea'* *gono<sup>h</sup>·*  
it wood it it will resemble, that (it is) it it will be able to do that the they (indef.) where  
7 *sāiēn'do<sup>h</sup>'* *ne'tho' nhe<sup>h</sup>·hēn'ne',* *ne'tho' di' nē<sup>h</sup>·hadie'ā'* *ne'*  
lodges have severally there thither they (m.) will go there more- over so they (m.) it will do the  
8 *hoṅdu'i'* *ne' i' ē'ioṅgadā'doṅdā'gwā'* *tea'* *nigiā'do'dē<sup>h</sup>·* *Oie<sup>h</sup>·*  
they (m.) the I they (indef.) my person will represent thereby the such my body is in kind, It  
9 *gwā'ōn'we'* *gō<sup>h</sup>s* *ē'ioṅdieā'dā'gwā'.* *Ē'gagwe'niā'* *ē'djoṅ'do<sup>h</sup>'*  
tobacco na- tive cus- tomarily one it it will use to do, It it will be able to do again one will be well (=become one's self again)  
10 *ne' gono<sup>h</sup>·hwāk'dānik.* *Ne'tho' di' noṅ'we' nē'gadiēn' ne' tea'*  
the they (indef.) all are severally, There more- over the place I myself the the will place where  
11 *noṅ'we' odo<sup>h</sup>·hwēndjā't'gī's* *tea' o'* *degastē<sup>h</sup>·he'niō<sup>h</sup>·* *Hiiā'*  
the place the place it earth is wild severally where too it rock rises severally, Not (it is)  
12 *stē<sup>h</sup>·* *di' dē'wagadawē<sup>h</sup>·das.* *Nā'ie' di' tea' ne'ioṅmī'she'*  
any- more- over it me ob-structs my sight, That (it is) more- over the so it will last hearing, or power).  
13 *ē'io<sup>h</sup>·hwēndjā'dek* *ne'tho' ē'gī'dēn'dak.* *Ē'kheia'dage<sup>h</sup>·nhe<sup>h</sup>·k di'*  
it earth will be present there I will continue to abide I them will continue to aid more- over

<sup>a</sup> Masculine plural of *hodu'i*.



continue to aid the man-beings for that length of time." There, it is said, is the place wherein all kinds of deadly ills begot themselves—fevers, consumptions, headaches—all were caused by Hadu'i.

Now, at that time the Sapling again traveled. He again arrived at his lodge, and he marveled that his grandmother was angry. She took from its fastening the head, which had been cut off, of his—the Sapling's—dead mother, and she carried it away also. She bore the head away with her. When she had prepared the head, it became the sun, and the body of flesh became the nocturnal light orb. As soon as it became night, the elder woman-being and, next in order, Flint departed, going in an easterly direction. At the end of three days, then said Sapling: "I will go after the diurnal orb of

ne'	oñ'gwe'	ne'tho'	nigāi'hwes."	Ne'tho'	iā'kē'	noñ'we'	1	
the	man- beings	there	so it matter is long."	There (of is)	it is said,	the place		
diiodadoniñ'	ne'	nwā'tgano <sup>o</sup>	sodā'tehāge';	ē'hago'do'	g'wāk,		2	
there it formed itself	the	every it disease is in number:		one fever will have,				
dē'hago'hwā'e'sdā'	ēniagono <sup>o</sup>	wano <sup>o</sup>	hwāk,	nā'ie'	ne'tho'		3	
colic, the gripes (it will pierce one's body),	one pain in the head will have,			that (it is)	there			
nī'hoie'ē'	ne'	Hadu'i.					4	
so he it has done	the	Hadu'i						
Tho'ge'	o'ne <sup>o</sup>	he'	doñsa'hadawēñ'ie'	ne'	Odēñdōññi'ā'		5	
At that (time)	now	again	again he traveled	the	It sapling,			
Hoñsa'hā'io <sup>o</sup>	tea'	noñ'we'	thono <sup>o</sup> sā'ie <sup>o</sup> ,	O'ne <sup>o</sup>	wā'hoi'hwane'		6	
There again he arrived	the where	the place	there his lodge lies,	Now	he marveled at the			
hā'gwa'	tea'	o'ne <sup>o</sup>	gonā'khwe <sup>o</sup> i'	ne'	ho'sodā'hā'	Wā'e'hā'gwa'	7	
matter the where	now	she is angry	the	his grand mother,	she it took off			
tea'	ganiōñdā'gwa'	ne'	ono <sup>o</sup> wā'	ne'	tea'	oñdāt'hniā'djiā'gī'	8	
the where	it had been fastened up,	the	it head	the	the	one her head had cut off where		
ne'	hono'hā'gē <sup>o</sup> hā'	ne'	Odēñdōññi'ā'	hwā'e'hwā'	o'ñi'		9	
the	his mother it was	the	It sapling	hence she it carried away	also			
Heigo'hau <sup>o</sup>	ne'	ono <sup>o</sup> wā'	Tea'	wā'eieññēñdā'nā'	ne'	10		
Hence she carried it away	the	it head	The where	she finished the way of it	the			
ono <sup>o</sup> wā'	gāi'gwa'	wā'wā'do <sup>o</sup> ,	o'ne <sup>o</sup>	ne'	oieē <sup>o</sup> dā'	ne'	nā'	11
it head	it sun (dummy)	it it became,	now	the	it flesh	the	that that one	
a'soñek'hā'	gāi'gwa'	wā'wā'do <sup>o</sup> ,	Ganiō'	dāio'gak	o'ne <sup>o</sup>		12	
nocturnal (at is)	it moon (dummy)	it it became	So soon as	there it became (that)	now			
wā'hīā'dēñ'diā'	ne'	gok'steñ'ā'	nāie'	gwa'tho'	ne'	O'hā'ā'	13	
they two de parted	the	she went (one is)	that it is	next in place	the	I find is		
tgāi'gwi'tgē <sup>o</sup> s	nīwā'hniē'ā'dā'	Nāie'	ne'	ā'sē <sup>o</sup>	nīweñdago'		14	
there it sun rises	farther they two (in) directed their course	That it is	the	there	so it do is in number			
nwā'oññi'she'	o'ne <sup>o</sup>	ne'	Odēñdōññi'ā'	wā'he'ñ'hēñ';	O'ne <sup>o</sup>		15	
so long it lasted	now	the	It sapling	he it said	Now			

light. Verily, it is not good that the human beings who are about to dwell here on the earth should continue to go about in darkness. Who, moreover, will accompany me?" A man-being, named Fisher, spoke in reply, saying: "I will accompany thee." A man-being, another person, said: "I, too, will accompany thee." It was the Raccoon who said this. Another man-being, whose name is Fox, said: "I, too, will accompany thee." There were several others, several man-beings, who, one and all, volunteered to aid Sapling. At that time Sapling said: "Moreover, who will work at the canoe?" The Beaver said: "Verily, I will make it." Another man-being, whose name was Yellowhammer, said: "I will make the hollow of it." At that time there were several others who also gave their attention to it. And then they worked at it, making

- 1 hē<sup>o</sup>sgēgwā' hā' ne' gāi' gwā' ēndek' hā'. Hīiā', hī' hā' de' oia' ne'  
hence I will go to the it orb of diurnal Not verily, it is good  
bring light (it is), (it is),
- 2 dāio' gās' dik' tea' noñ' we' āio' sek' ne' oñ' gwe' oñnagāthe'  
it should continue to be night the the place they should continue to go about the human being they (incl.) are about to dwell
- 3 ne' tho' ne' o' hvēndjā' ge'. Soñ' dī' noñwa' ho' de' hē' nā' gwe' ?  
the here it earth on. Who more-over, kind of person one and I will go together?"
- 4 Hēñ' gwe', Sgāia' nis hāiā' dji', dā' hada' dia' wā' hē' hēñ': "I'  
He man-being, Fisher (Long-track) he is called, he talked in reply he it said: "I
- 5 hē' dūe' " Hēñ' gwe', thī' hāiā' da' de' wā' hē' hēñ': "I' o'  
thou and I will go. He man-being (is) just his body is projecting (he is another person) he it said: "I too
- 6 ē' dwe' " Teokda' gi' ne' nā' wā' hē' hēñ'. Hēñ' gwe' thī' hā-  
we will go. Raccoon the that one he it said. He man-being (is) just his body is
- 7 iā' da' de', Sgō' hñā' kse' hāiā' dji' wā' hē' hēñ': "I' o' ē' dwe' "  
projecting (he is another person), (It Has Bad Fur) he is called he it said. "I too we will go together."
- 8 Thī' hadiā' dade' nio' hēñ' oñ' gwe' sho' o' gage' gi' wā' hōñ' thoñ-  
They (m.) other (are) severally they (m.) man-being (are) severally it all they (m.) made their
- 9 gā' k' k' ne' tea' ē' hōñwāie' nāwā's ne' Odēñdoñmī' ā'. O' nē'  
scores (volunteered) the the they (m.) him will assist the It Sapling. Now
- 10 tho' ge' ne' Odēñdoñmī' ā' wā' hē' hēñ': "Soñ' dī' noñwa' ho'-  
at that (time) the It Sapling he it said "Who more-over kind of person
- 11 dē' ē' hōio' dē' hā' ne' ga' hōñ' wā' ? Wā' hē' hēñ' ne'  
he it will work at the it canoe? He it said the
- 12 Nagāiā' gi' "I' hī' hā' ē' ge' sēñ' nā'. Hēñ' gwe' thī' hāiā' da' de',  
Beaver (stake-cutter) I verily I, I will make. He man-being (is) he another person is,
- 13 kwē' ē' ywē' nī' hā' sēñmō' dē' nā' te' ne' wā' hē' hēñ': "I'  
Yellowhammer such his name (is) in kind (it is) the he it said "I
- 14 ē' ksādoñ' nā' Tho' ge' o' nē' thigōñdiā' dade' nio' o' nī' wā' ha-  
I through (hollow), will make At that (time) now they (z.) other individuals severally (are) also they (m.)

the canoe. There Sapling kept saying: "Do ye make haste in the work." In a short time, now, verily, they finished it, making a canoe. Quickly, now, they prepared themselves. At that time they launched the canoe into the water. Then Sapling said: "Moreover, who shall steer the canoe?" Beaver said: "I will volunteer to do it." Otter also said: "I, too." Now they went aboard and departed. Then Sapling said: "In steering the canoe, thou must guide it eastward." Now, it ran swiftly as they paddled it onward. It was night; it was in thick darkness; in black night they propelled the canoe onward. After a while, seemingly, they then looked and saw that daylight was approaching. And when they arrived at the place whither they were going it was then daylight. They saw that there

dī'hwasteis'dā', the matter gave attention to.	Tho'ge', At that (time)	o'nē <sup>99</sup> , now	wā'hodīo'dē <sup>99</sup> 'hā' they (m.) it worked at	wā'hadi'hoñ- they (m.) made	1			
ioñ'niā', the canoe.	Ne'tho', There	i'ha'do'k he it kept saying	ne' the	Odēndoñi'ā': It sapling	"Hau", "Come,"	2		
deswā'nowāiā'hē <sup>99</sup> 'hā', do ye make haste (make your backs bold?)"	Nīoi'hwāgwā'hā', So it is a short matter	o'nē <sup>99</sup> , now	hi'ia' verily	wā'hoñdi- they (m.)	3			
ēño'k'dē <sup>99</sup> , it task finished	wā'hadi'hoñioñ'niā', they (m.) in it canoe made.	Wā'dwakdā'ā', It is a short space	o'nē <sup>99</sup> , now	wā'hoñde'sā', they made them- selves ready.	4			
Tho'ge', At that (time)	o'nē <sup>99</sup> , now	awē <sup>99</sup> 'ge', water on (in)	hwa'hoñuā'di' thither they (m.) it east	ne' the	ga'hoñ'wā', it canoe.	5		
Tho'ge', At that (time)	wā'hē <sup>99</sup> 'hēñ' he it said	ne' the	Odēndoñi'ā': It Sapling	"Soñ' Who	dī' more- over	6		
noñwa'ho'dē <sup>99</sup> , kind of person	ē <sup>99</sup> thēñnideñwā'dā'?' he the canoe will guide?"	Naguā'gi' Beaver (stick-Cutter).	wā'hē <sup>99</sup> 'hēñ' he it said	7				
"I' "I	ē <sup>99</sup> gathoñgā'ia'k," I will volunteer."	Skwā'io' Otter	wā'hē <sup>99</sup> 'hēñ' he it said	"I' "I	o'ni', also."	8		
Tho'ge', At that (time)	o'nē <sup>99</sup> , now	wā'hoñdi'dak, they (m.) got aboard,	o'nē <sup>99</sup> , now	wā'hoñ'dēñ'diā', they (m.) departed	O'nē <sup>99</sup> , Now (it is)	9		
ne' the	Odēndoñi'ā': It Sapling	wā'hē <sup>99</sup> 'hēñ' he it said	"Tgū'gwī'tgē <sup>99</sup> 's There it sun rises	ne <sup>99</sup> 'sēu'dā' thither thou it will direct	10			
teu' the where	ē <sup>99</sup> señnideñ'wā'dā', thou wilt guide the canoe.	O'nē <sup>99</sup> , Now	hi'ia' verily	deioā'dādi' it is running	teu' where	hoñiga- they (m.)	11	
wē'ha'die', going long row- ing	Deio'gas, It is night	deioda'soñdāi'go', two it darkness to dark- ness; patch-dark is joined.	o'soñdagoñwā'sho'gowa- it blackness night in along great	12				
ne' there	ne'tho' they (m.) go along propelling the canoe.	hadi'hoñioñ'die', suddenly,	Diēñ'hā' seem- ingly,	gwa' now	o'nē <sup>99</sup> , they (m.)	wā'hoñgat'hwa' looked	13	
o'nē <sup>99</sup> , now	ēñde' day (day light),	dāio'do'hā'die', thence so it is coming along	Ne' The	o'nē <sup>99</sup> , now	wā'hadi'io' they (m.) arrived	ne' the	teu' where	14
noñ'we' the place	hwa'hēñ'ne' thither they (m.) are going	ēñde' daylight (it is)	o'nē <sup>99</sup> , now,	Wā'hoñgat'hwa' They (m.) looked at it	ne'tho' there	15		

was there, seemingly, an island, and they saw that the trees standing there were very tall, and that some of them were bent over, inclining far over the sea, and there in the water where the tree tops ended the canoe stopped. Then Sapling said: "Moreover, who will go to unfasten the light orb [the sun] from its bonds yonder on the tree top?" Then Fisher said: "I will volunteer." Then Fox said: "I, too [will volunteer]." At that time Fisher climbed up high, and passed along above [the ground]. He crossed from tree to tree, going along on the branches, making his way to the place where the diurnal light orb was made fast; thither he was making his course. But, in regard to Fox, he ran along below on the ground. In a short time Fisher then arrived at the place where the diurnal light orb was made fast.

1	gwā'w' seem- ingly,	tgā'hwe'no', there it island floats,	wā'hadi'gē <sup>o</sup> , they (m.) it saw	ne'tho' there	gā'hi'do" it tree stands plurally	agwa's very (it is)	
2	gaēn'he'djī's it tree trunks (are) long (tall),	agwa's very (just)	deiotcha'kdoñ'nio" they (z.) are bent severally,	hā'deiodēn'hā'k'doñnioñ'- just it tree trunks are bent over toward it			
3	gwē <sup>o</sup> , the	ganūā'dā'ge'sho" it lake (sea) on along	hāgwā'dī', side of it,	ne'tho' there	tea' the where	noñ'we' the place	
4	awē <sup>o</sup> ge' it water on (in)	hegaēn'hade'nio" there it tree send severally	ne'tho' there	doñdagadā'nha' there it stopped	ne' the		
5	ga'hoñ'wā', it canoe	Tho'ge' At that (time)	o'nē <sup>o</sup> , now	wā'he <sup>o</sup> hēn' he it said	ne' the	Odēñdoñni'ā': It Sapling	
6	"Soñ' Who (is it)	di' more over	noñwa'ho'dē <sup>o</sup> , kind of person	ē <sup>o</sup> hanñioñdagwa'hā' he it will go to unfasten	si' yon- der	tganiioñ'dā' there it is fas- tened	
7	ne' the where	tea' the	hegaēn'hagē <sup>o</sup> hia'dā' there it tree top ends	ne' the	gāū'gwā'?' it sun (orb of light) (??)	Sgāū'nis Fisher	
8	wā'he <sup>o</sup> hēn' he it said:	"I', I,	ē <sup>o</sup> gathoñgā'k. I will volunteer."	Sgē <sup>o</sup> hūā'k'sē <sup>o</sup> , Fox	wā'he <sup>o</sup> hēn' he it said,		
9	"I' I	o'nī', also"	Tho'ge' At that (time)	o'nē <sup>o</sup> , now	wā'haā'thē <sup>o</sup> , he it climbed	ne' the	Sgāū'nis Fisher
10	he'tgē <sup>o</sup> , up high	nī'hodoñgo'dī'hā'die', there he passed along	Wā'haēn'hiū'kho" He tree tops crossed over, severally	o'sgo'ha'ge' it bough on along			
11	sho" there	ne'tho' there he traveled along,	nī'hat'ha'bi'ne' thither he was going	ne'tho' there	nhwā'he' tea' the where	noñ'we' the place	
12	tganiioñ'dā' there it is fas- tened up	ne' the	ōñdek'hā' diurnal	gāū'gwā', it sun (orb of light)	ne'tho' there	nhwā'hawenoñ'hā'- thither he was making his way,	
13	die', The that	Ne' The that	nā' that one	Sgē <sup>o</sup> hūā'k'sē <sup>o</sup> , Fox	o'dā'ge' down (on the ground),	nī'hadak'he', there he ran,	
14	Wā'dwākdā'ā' In a short time (it is close apart)	o'nē <sup>o</sup> , now	ne' the	Sgāū'nis Fisher	o'nē <sup>o</sup> , now	hwā'hā'io" there he arrived	tea' the where
15	noñ'we' the place	tganiioñ'dā' there it is fas- tened up	ne' the	gāū'gwā', it sun,	Goñdadie' At once	wā'hatho'hi'- he it hit repeatedly	

At once he repeatedly bit that by which it was secured, and, severing it, he removed the sun. Now, moreover, he cast it down to his friend, Fox, who stood near beneath him. He caught it, and now, moreover, they two fled. When they two had run half the way across the island, then Flint's grandmother noticed what had taken place. She became angry and wept, saying: "What, moreover, is the reason, O Sapling, that thou hast done this in this manner?" Then she, the elder woman-being, arose at once, and began to run in pursuit of the two persons. Fox ran along on the ground and, in turn, Fisher crossed from tree to tree, running along the branches. Now, the elder woman-being was running close behind, and now she was about to seize Fox, who now, moreover, being wearied, cast the sun up above. Then Fisher caught it. Now, next

'ho <sup>n</sup>	ne <sup>n</sup>	tea <sup>n</sup>	ganioñdā'gwē <sup>n</sup> ,	wā'hā'ā'k	wā'hañioñdā'gwā'	1
	the	the	it it fastened by it,	he he severed	he it unfastened	
ne <sup>n</sup>	gāū'gwā'.	Oñē <sup>n</sup>	dī' e'dā'ge'	hwā'ho'dī'	hwā'hoñwā'dīē <sup>n</sup> ,	2
the	it sun,	Now	more- down below	thither he it	thither he it threw to him	
ne <sup>n</sup>	hoñmā'tchī'	ne <sup>n</sup>	Sgē <sup>n</sup> 'huāk'sē <sup>n</sup>	ne <sup>n</sup> 'tho'	dosgē <sup>n</sup> 'hā' thā'dā'.	3
the	they are friends	the	Fox	there	near by there he-stands	
Nā'ie'	ne <sup>n</sup>	da'haie'nā'	o'ne <sup>n</sup>	dī'	wā'haide'gwā'.	4
That (it is)	the	there he it caught	now	more-over	they two once fled The where	
dewa'sēñ'no <sup>n</sup>	tea <sup>n</sup>	niga'hwe'nā'	ne <sup>n</sup> 'tho'	hā'doñ'sa'huñdāk'he'		5
it is the middle (half)	the where	so it island (is) large	there	just there again they two (in) are running		
o'ne <sup>n</sup>	wā'ōñdo'gā'	ne <sup>n</sup>	ho'sodā'hā'	ne <sup>n</sup>	O'hā'ā'. Wā'agonā'.	6
now	she it noticed	the	his grandmother	the	It Flint She became	
khwē <sup>n</sup> 'hā'.	wā'dio <sup>n</sup> 'shēñ't'hwā'.	wā'ā'hēñ':	"Ho't dī'	noñwa'ho <sup>n</sup> '.		7
angry,	she wept,	she it said,	"What (is it) more-over	kind of thing		
dē <sup>n</sup>	dāioi'hwā'khe'	ne <sup>n</sup>	tho'ne <sup>n</sup>	nwā'sie'ā'	Odēñdoñm'ā'?	8
thence it was the reason	the	the	this	so that it did-st-ō	It sapling "	
O'ne <sup>n</sup>	doñdāiedē'sdā'dji'	wā'dioñā'dat	ne <sup>n</sup>	gok'stēñ'ā'	wā'hoñwa-.	9
Now	thence she leapt up	she ran	the	she ancient one	she them pursued.	
dī'se'k.	Nā'ie'	ne <sup>n</sup>	Sgē <sup>n</sup> 'huāk'sē <sup>n</sup>	e'dā'ge'	nī'hadāk'he' nā'ie'	10
	That (it is)	the	Fox	ground on	there he ran that (it is)	
ne <sup>n</sup>	o <sup>n</sup> 'kē <sup>n</sup>	ne <sup>n</sup>	Sgāia'nis	he'tgē <sup>n</sup> '	de'hañ'ñ'hiia'kho <sup>n</sup> 'ne'	11
the	next in time	the	Fisher	up high	he tree tops is crossing severally	
o'sgo'hā'ge'sho <sup>n</sup>	nī'hadāk'he'.	O'ne <sup>n</sup>	dosgē <sup>n</sup> 'hā'	dāñdāk'he'		12
it boughs on along	there he is running.	Now	near by	there she came running		
ne <sup>n</sup>	gok'stēñ'ā'.	o'ne <sup>n</sup>	tho'hā'	a'hoñwāie'nā'	o'ne <sup>n</sup>	13
the	she ancient one,	now	almost	she him could seize	now the	
Sgē <sup>n</sup> 'huāk'sē <sup>n</sup>	wā'bate'hē <sup>n</sup> 'dā'	o'ne <sup>n</sup>	dī'	he'tgē <sup>n</sup> '	hwā'ho'dī'	14
Fox	he became wearied	now	more-over	up high	thither he it threw	
ne <sup>n</sup>	gāū'gwā'.	Sgāia'nis	da'haie'nā'.	Nā'ie'	ne <sup>n</sup>	15
the	it sun,	Fisher	there he it caught,	That (it is)	the next in time	

in turn, she pursued him. And he, next in turn, when she came running close behind him and was about to seize him, being in his turn wearied, cast the sun down, and then Fox in his turn caught it. Thus, verily, it continued. Fisher was in the lead, and he at once boarded the canoe. And close behind him was Fox, holding the sun in his mouth, and he, too, at once got aboard of the canoe. Now, moreover, the canoe withdrew, and, turning around, it started away. Now, moreover, it was running far away as they paddled it onward when the elder woman-being arrived at the shore of the sea; and she there shouted, saying: "O Sapling, what, moreover, is the reason that thou hast done this thing in this manner? Thou shouldst pity me, verily, in that the sun should continue to pass thence, going thither [in its orbit, giving day and night]." He, Sapling, said noth-

1	wā'hoñwa'se'k.	Nā'ie'	o''kē''	ne''	o'nē''	dosgē''hā'
	she him pursued.	That (it is)	next in time	the	now	near by
2	dāēdāk'he'.	o'nē''	tho'hā'	a'hoñwaie'nā'	o'nē''	ne''
	there she came tumbling,	now	almost	she him could seize	now	the next in time
3	wā'hate'he''dā'	e'dā''ge'	hwā'ho'di'	Sgē''hñā'kse''	o''kē''	ne''
	he became wearied	down below	thither he it cast.	Fox	next in time	
4	da'hāie'nā'.	Nā'ie'	hī'ā'	nīio'di'hā'die'.	Ha'hēn'de'	ne''
	there he it caught.	That (it is)	verily	so it continued to be.	He is in the boat	the
5	Sgāi'nis	nā'ie'	hāiā'dagoñdā'die'	sa'hadi'dāk	gā'hoñwāgoñ'wā'.	
	Fisher	that (it is)	his body did not stop	again he got aboard	it canoe in.	
6	O'nē''	ne''tho'	gwā''tho'	ne''	Sgē''hñā'kse''	ho'nhoñdā'die' ne''
	Now	there	next in place	the	Fox	he came holding it in his mouth
7	gāi'gwā'.	nā'ie'	o''	hāiā'dagoñdā'die'	sa'hadi'dāk	ne''
	it sun.	That (it is)	too	his body did not stop	again he got aboard	the it canoe in.
8	goñ'wā'.	O'nē''	dī''	ne''	gā'hoñ'wā'	dawado''tgā'
		Now	more- over	the	it canoe	thence it with- drew itself
9	de'ni'	sawathoñwanēñdā'siā'.	O'nē''	dī''	i'no''	sagadāk'he' ne''
	again it canoe disjoined itself (from the holding).		Now	more- over	far	again it is run- ning
10	tea'	hodigawe'hā'die'	ne''	o'nē''	dāie'io''	ganiadāk'dā' ne''
	the where	they in go paddling onward	the	now	there she arrived	it son (lake) beside the
11	gok'stēñ'ā'.	o'nē''	dī''	ne''tho'	wā'diāgo'hēñe'dā'.	wā'ā'hēñ':
	she ancient	now	more- over	there	she shouted,	she it said:
12	"Odēñdoñni'ā'.	ho't	dī''	noñwa'ho'de''	dīioi'hwā'	tea'
	"It sapling,	what (is it)	more- over	kind of thing	it is reason	the where
13	tho'nē''	nwā'sie'ā'?	Ā'sgidēñ'ā'	hī'ā'.	ne''	tea''
	here	so thou it hast	Thou me shouldst	verily,	the	thence it should con- tinue to pass thither
14	ne''	gāi'gwā'.	Hīiā' stē''	de'ha'wēñ'	ne''	Odēñdoñni'ā'.
	the	it sun.	Not (it is)	any- thing	he it said	the It sapling.
						Three

ing. She said this three times in succession. Now she exclaimed: "O thou, Fox, effuse thy orenda to cause the sun to pass habitually thence, going thither." Fox said nothing in reply. Thrice, too, did she repeat this speech. Now, again, she said: "O thou, Fisher, effuse thy orenda whereby thou canst make the sun to pass habitually thence, going thither." He said nothing. Thrice did she repeat this saying. And<sup>9</sup> all the other persons, too, said nothing. She said: "O thou, Beaver, thou shouldst at this time have pity on me; do thou effuse thy orenda; moreover, thou hast the potence to cause the sun to pass thence habitually, going thither." He said nothing. Thrice, too, did she repeat this speech. All said nothing. Now, there was there a person, a man-being, whose orenda she overmatched. She said: "O thou, Otter, thou art a fine person, do thou effuse thy orenda

nwā'ōndiet'ā	ne'	nā'ie'	iiōn'do'k.	O'nē'	wā'gē'hēn'.	''Sgē'.	1	
so many she it repeated	the	that (it is)	she it kept saying	Now	she (z.) it said.	"Fox		
hnā'ksō'	desadēnmoñ'dē'	tea'	sa'shasdē'sā'ie'	ē'ngwe'niā'			2	
	do thou thyself in thy orenda array.	the where	thou hast potencey	thou it art able to do				
doñdawet'hak	ne'	gāi'gwā'.	Hiā'	stē'	de'ha'wēn'.	ne'	3	
thence it should con- tinue to pass thither	the	it sun."	Not (it is)	any thing	he it said	the		
Sgē'hnā'ksō'.	''Ā'sē'	o'	nwā'ōndiet'ā	nā'ie'	iiōn'do'k.	O'nē'	4	
Fox.	Three	too	so many she it repeated	that (it is)	she it kept saying	Now		
he' o'ni'	wā'gē'hēn'.	''Sgāi'nis	desadēnmoñ'dē'	tea'	sa'sha-		5	
again it other (it is)	she (z.) it said.	"Fisher	do thou thyself in thy orenda array	the where	thou has.			
sdē'sā'ie'	ne'	tea'	ē'ngwe'niā'	doñdawet'hak	ne'	gāi'gwā'.	6	
potency	the	the	thou it art able to do	thence it should con- tinue to pass thither	the	it sun."		
Hiā'	stē'	de'ha'wēn'.	''Ā'sē'	o'	nwā'ōndiet'ā	nā'ie'	7	
Not (it is)	any- thing	he it said.	Three	too	so many she it repeated	that (it is)		
iiōn'do'k.	Nā'ie'	o'	ne'	thi'hadiiā'dade'niō'	gagwe'gi'	hiā'	8	
she it kept saying	That (it is)	too	the	just they in care different ones	it all	not (it is)		
stē'	de'hoñ'nēn'.	Wā'gē'hēn'.	''Nagāi'gi'.	i's	ne'	o'kē'	9	
any- thing	they in it said	She (z.) it said	"Beaver,	thou	the	present time		
ā'sgidēn'ā'.	desadēnmoñ'dē'	d'.	sa'shasdē'sā'ie'	tea'	ē'ngwe'.		10	
thou me shouldst pity.	do thou thyself in thy orenda array	more- over,	thou potencey hast	the where	thou wilt be able			
niā'	ne'	tea'	doñdawet'hak	ne'	gāi'gwā'.	Hiā'	11	
to do	the	the	thence it should con- tinue to pass thither	the	it sun."	Not (it is)	any thing	
de'ha'wēn'.	''Ā'sē'	o'	nwā'ōndiet'ā	nā'ie'	iiōn'do'k.	Gagwe'gi'.	12	
he it said	Three	too	so many she it repeated	that (it is)	she it kept saying	It all		
hiā'	stē'	de'hoñ'nēn'.	O'nē'	ne'tho'	ne'	hēn'gwe'	shāi'.	13
not (it is)	any- thing	they in it said	Now	there	the	he man-being	he is a	
dādā'	wā'thoñwaēn'gēn'niā'.	Wā'gē'hēn'.	''Skwā'ie'.	i's	soñ-		14	
person	she his orenda overmatched.	She (z.) it said.	"Otter,	thou	thou art a			

wherein thou hast the potence to ordain [forethink] that the sun thence shall come to pass, going thither." He said: "So be it." Instantly accompanying it was her word, saying: "I am thankful." At that time Beaver said: "Now, verily, it is a direful thing, wherein thou hast done wrong." And now, moreover, he took the paddle out of the water and with it he struck poor Otter in the face, flattening his face thereby.

As soon as they arrived home Sapling said: "I am pleased that now we have returned well and successful. Now, I will fasten it up high; on high shall the sun remain fixed hereafter." At that time he then said: "Now, the sun shall pass over the sky that is visible. It shall continue to give light to the earth." Thus, moreover, it too came to pass in regard to the nocturnal light orb [the moon].

1	gwe'di'io', good person,	desadénnon'dé' <sup>o</sup> , do thou thyself in thy orenda array	tea' <sup>o</sup> , the where	su'shasdé'sá'ie' <sup>o</sup> , thou hast potency	ne' <sup>o</sup> , the	tea' <sup>o</sup> , the where	
2	é'ngwe'niá' <sup>o</sup> , thou it will be able to do	ne' <sup>o</sup> , the	é'ntééno' <sup>o</sup> do' <sup>o</sup> , thou thyself will will it	tea' <sup>o</sup> , the where	doñdawet'hak thence it will con- tinue to pass	ne' <sup>o</sup> , the	gaá' <sup>o</sup> , it
3	gwá' <sup>o</sup> , sun	Wá'hé'héñ' <sup>o</sup> , He it said:	"Niho' <sup>o</sup> , "So let it be"	Ne'tho' <sup>o</sup> , There	gawéñnaníioñda'die' <sup>o</sup> , as soon as it was said (it word came fastened to it)		
4	wá'gé'héñ' <sup>o</sup> , she (z.) it said:	"Niawé' <sup>o</sup> há' <sup>o</sup> , "I am thankful."	Tho'ge' <sup>o</sup> , At that time	o'né' <sup>o</sup> , now	ne' <sup>o</sup> , the	Nagaá' <sup>o</sup> gi' <sup>o</sup> , Beaver	
5	wá'hé'héñ' <sup>o</sup> , he it said:	"O'né' <sup>o</sup> , "Now	hí'há' <sup>o</sup> , verily	gawé' <sup>o</sup> , it is dire	tea' <sup>o</sup> , the where	sa'sudei'hwat'wa'dá' <sup>o</sup> , again thou hast done wrong (mistaken a matter),	
6	o'né' <sup>o</sup> , now	di' <sup>o</sup> , more- over	da'hagawe'soteié' <sup>o</sup> dá', instantly he took paddle out of water,	hago'si'ge' <sup>o</sup> , his face on	wa'háie' <sup>o</sup> dá', he it struck,		
7	da'ha'hwá'égwá' <sup>o</sup> , thence he battered it (flattened it)	ne' <sup>o</sup> , the	Skwáie' <sup>o</sup> gen'há', Otter it was (poor it is)				
8	Gaúio' <sup>o</sup> , so soon as	sa'hadi'io' <sup>o</sup> , again they (m.) returned	o'né' <sup>o</sup> , now	ne' <sup>o</sup> , the	Odéñdoñni'á' <sup>o</sup> , It Sapling	wá'hé'héñ' <sup>o</sup> , he it said:	
9	"O'né' <sup>o</sup> , Now	wá'gateéñnon'niá' <sup>o</sup> , I am glad	tea' <sup>o</sup> , the where	o'né' <sup>o</sup> , now	skéñ'no' <sup>o</sup> , well (it is),	tea' <sup>o</sup> , the where	sedwa'io' <sup>o</sup> , the again we have returned.
10	O'né' <sup>o</sup> , Now	di' <sup>o</sup> , more- over	hé'tgé' <sup>o</sup> , up high	é'ngniion'dé' <sup>o</sup> , I it will fasten,	hé'tgé' <sup>o</sup> , up high	hé'ioñtgoñdá'gwá' <sup>o</sup> , it will be unchanging	
11	é'ngniion'dak it will be fast	tea' <sup>o</sup> , the where	gaá'gwá' <sup>o</sup> , it sun,	Tho'ge' <sup>o</sup> , At that (time)	o'né' <sup>o</sup> , now	wá'hé'héñ' <sup>o</sup> , she (z.) it said:	
12	"O'né' <sup>o</sup> , Now	dé'wet'hak thence it will con- tinue to pass thither	ne' <sup>o</sup> , the	gaá'gwá' <sup>o</sup> , it sun	gaé' <sup>o</sup> hia'dé', it sky (is- present,	Dé'io'hathe'dik It will cause it to be light	
13	tea' <sup>o</sup> , the where	o'hwéñdjá'ge' <sup>o</sup> , it earth on"	Ne'tho' <sup>o</sup> , There	di' <sup>o</sup> , more- over	nwá'awé' <sup>o</sup> há' <sup>o</sup> , so it came to pass	tea' <sup>o</sup> , the where	a'soñek'há' <sup>o</sup> , it night per- taining to
14	gaá'gwá' <sup>o</sup> , it moon (it luminary)						



Now, Sapling traveled over the visible earth. There was in one place a river course, and he stood beside the river. There he went to work and he formed the body of a human man-being.<sup>a</sup> He completed his body and then he blew into his mouth. Thereupon, the human man-being became alive. Sapling said: "Thou thyself ownest all this that is made." So, now, verily, he repeatedly looked around, and there was there a grove whose fruit was large, and there, moreover, the sound of the birds talking together was great. So, now came another thing. Thus, in his condition he watched him, and he thought that, perhaps, he was lonesome. Now, verily, he again went to work, and he made another human man-being. Next in time he made a human woman-being. He completed her body, and then he blew into her mouth, and then she, too, became alive. He said, addressing the male man-being: "Now, this woman-being and thou

O'né <sup>10</sup>	de'hodawēñic'	tea'	o'hwēñdjā'de'	ne'	Odēñdoñmī'ā,	1
Now	he traveled	the	it earth is present	the	It sapling	
Gē <sup>10</sup> 'hio <sup>10</sup> 'hwāda'dic'	ne'tho'	gē <sup>10</sup> 'hio <sup>10</sup> 'hwāk'dā'	wā'thadā'nhā'.	Ne'tho'		2
It river is present in a course	there	it river beside	he came to stand	There		
wā'hoio'dé <sup>10</sup> 'hā'	wā'hoiā'doñ'niā'	ne'	oñ'gwe', <sup>b</sup>	Wā'hoiā'di'sā'		3
he went to work	he has body made	the	human being,	He his body finished		
o'né <sup>10</sup>	wā'hāēñ'dat	ne'	ha'sagoñ'wā',	Tho'ge'	o'né <sup>10</sup>	wā'ha-
now	he blew (wind uttered)	the	his mouth in	At that (time)	now	he
doñ'het	ne'	oñ'gwe',	Odēñdoñmī'ā'	wā'hē <sup>10</sup> 'hēñ'.	''I's	sa'wē <sup>10</sup> '
became alive	the	human being	It sapling	he it said	"Thou	thou it ownest
nēñ'gē <sup>10</sup>	tea'	niōdie'é <sup>10</sup> '.	Da',	o'né <sup>10</sup>	hī'ā'	de'hotga'doñ'niō <sup>10</sup> 'k
this one	the	so it is done "	so,	now	verily	he is looking repeatedly about
ne'tho'	o'hoñ'dā'fē <sup>10</sup> '	ne'	swa'hio'nā',	ne'tho'	dī'	gāi'sdowa'nē <sup>10</sup> '
there	it brush, shrubs, are (the)	the	it fruit (are large,	there	more- over	it sound (is large
goñdijō'sho <sup>10</sup> 'ā'	odit'hā',	Da',	o'né <sup>10</sup>	he'	o'ā',	Ne'tho'
they (z small) animals	they (z are) talking	So	now	again	it another (thing)	There
tea'	de'hoga'hā'	wā'he'ā'	hagwā'dā's	hoñ'.	O'né <sup>10</sup>	hī'ā'
the where	he (dm) had his eyes fixed on	he it thought	he (s) becoming lonesome	per- haps	Now	verily
sa'hoio'dé <sup>10</sup> 'hā'	o'né <sup>10</sup>	he'	o'ā'	sa'ha'soñ'niā'	ne'	oñ'gwe',
again he went to work	now	again	it an- other	again he it made	the	human being
Agōñ'gwe'	o' <sup>10</sup> 'kē <sup>10</sup> '	ne'	sa'ha'soñ'niā',	Wā'shagoiā'di'sā'	o'né <sup>10</sup>	
she human being	next in time	the	again he it made,	He her body com- pleted	now	
wā'hāēñ'dat	ne'	e'sagoñ'wā',	o'né <sup>10</sup>	o' nā'	wā'oñdoñ'het,	12
he blew	the	her mouth in,	now	too	that one	she became alive.
Wā'hē <sup>10</sup> 'hēñ',	wā'hoñwē <sup>10</sup> 'hās	ne'	hūjī'nā':	''Nā'ie'	ne'	13
He it said,	he it said to him	the	he (s) male	That it (s)	the	

<sup>a</sup> From this paragraph to the end of this version there is more or less admixture of trans-Atlantic ideas.

<sup>b</sup> Here oñ'gwe' denotes a human being. See footnote on page 141.

marry. Do thou not ever cause her mind to be grieved. Thou must at all times hold her dear." At that time he said, addressing her who was there: "This human man-being and thou now marry. Thou must hold him dear. And ye two shall abide together for a time that will continue until death shall separate you two. Always ye two must hold one the other dear. Ye two must care for the grove bearing large fruit. For there are only a few trees that belong to you two." He said: "Moreover, do ye two not touch those which do not belong to you two. Ye two will do evil if it so be that you two touch those which do not belong to you two."

Thus, in this manner, they two remained together, the man-being paying no attention to the woman-being. The male human man-being cared not for the female human man-being. Customarily, they two hid themselves down and they two slept. Now sometime afterward, he who had completed their bodies was again passing that way, and,

- |    |  |                                      |   |   |  |                                |  |     |
|----|--|--------------------------------------|---|---|--|--------------------------------|--|-----|
| 1  | nēn'gē <sup>n</sup> 'hā,                           | ne'                                  | agoñ'gwe'                                   | wedjiniak'he'.                            | 'A'gwi'  | hwēn'do <sup>n</sup> '         |  |     |
|    | this one   | the                                  | she human being                             | ye two marry.                             | Do not do it                                     | ever                           |  |     |
| 2  | a'she'nigo <sup>n</sup> 'hāhetgē <sup>n</sup> 'dā. |                                      | Ĕ <sup>n</sup> sheno <sup>n</sup> 'khwāk    | diot'goñt."                               | Tho'ge'  |                                |  |     |
|    | thou her mind shouldst hurt (grieve her mind).     |                                      | Thou her shalt hold dear ever               | always."                                  | At that (time)                                   |                                |  |     |
| 3  | wā'hē <sup>n</sup> 'hēn'.                          | wā'shagowē <sup>n</sup> 'hās         | ne'   | ne'tho'                                   | e'dēn'   | Wedjini-                       |  |     |
|    | he it said,  | he her addressed                     | the   | there                                     | she abode:                                       | "Ye two                        |  |     |
| 4  | ak'he'   | nēngē <sup>n</sup> 'hā,              | hoñ'gwe'.                                   | Ĕ <sup>n</sup> sheno <sup>n</sup> 'khwāk. | Ne'tho'  |                                |  |     |
|    | marry  | this one                             | he human being                              | Thou him shalt hold dear ever.            | There  |                                |  |     |
| 5  | nigai'hwe's  | ne'                                  | galo'gē <sup>n</sup> '                      | ē <sup>n</sup> teia'diēn'                 | teu'   | nigē <sup>n</sup> '            | o'nē <sup>n</sup> '                    | ne' |
|    | so it matter long (is)                             | the                                  | it certain place (is)                       | ye two will abide                         | the where  | so it is far                   | no                                     | the |
| 6  | gē <sup>n</sup> 'he'io <sup>n</sup> '              | dē <sup>n</sup> djisnikhā'siā'.      |   | Diot'goñt                                 | dē <sup>n</sup> djiadadatno <sup>n</sup> 'khwāk. |                                |  |     |
|    | it death   | again it you two will separate.      |   | Always                                    | ye two shall hold one the other dear ever.       |                                |  |     |
| 7  | O'hēndā'ie <sup>n</sup> '                          | swa'hio'nā'                          | ē <sup>n</sup> sni'nigo <sup>n</sup> 'hā'k. | Doga'ā'                                   | nio'hoñdo'dā'                                    |                                |  |     |
|    | it grove lies                                      | it fruit large (is)                  | ye two it will cure for.                    | Few in number                             | so it shrubs many stand                          |                                |  |     |
| 8  | teu' is'   | teia'wē <sup>n</sup> '.              | Wā'hē <sup>n</sup> 'hēn' di'.               | 'A'gwi'                                   | di' ne' nā'                                      |                                |  |     |
|    | the where  | ye ye two own them."                 | He it said more over:                       | "Do it not, over,                         | the that one                                     |                                |  |     |
| 9  | nē <sup>n</sup> '                                  | nhē <sup>n</sup> djiē'ā'             | teu'  | hiā'                                      | is'  | de'teia'wē <sup>n</sup> '.     | Ĕ <sup>n</sup> sni'hwane'ā'gwā'        |     |
|    | this way   | thither ye two it will do (touch it) | the where                                   | not (it is)                               | ye   | ye two it own.                 | Ye two will make a mistake             |     |
| 10 | sēn'ā' gwā'  | ne'                                  | hiā'  | is'                                       | de'teia'wē <sup>n</sup> '                        | ne' <sup>n</sup> '             | nhē <sup>n</sup> djiē'ā'.              |     |
|    | at all events                                      | seem-ingly                           | the not (it is)                             | ye  | ye two own it                                    | this way                       | thither ye two will it do (touch it)." |     |
| 11 | Ne'tho'  | ni'io't                              | de'hni'dēn'                                 | hiā'                                      | stē <sup>n</sup> '                               | de'hoñwasteis'thā'             | ne'                                    |     |
|    | There  | so it is                             | they two (m.) abide together                | not (it is)                               | any-thing  | he her paid any atten- tion to | the                                    |     |
| 12 | hoñ'gwe'   | ne'                                  | agoñ'gwe'.                                  | Hiā'                                      | ne'  | hadji'nā'                      | de'shagosteis'thā'                     |     |
|    | he human being                                     | the                                  | she human being (is)                        | Not (it is)                               | the  | he made (is)                   | he her paid any atten- tion to         |     |
| 13 | ne'  | e'hē <sup>n</sup> '                  | De'hni'dā'gū'.                              | de'hni'dā'wi'                             | gē <sup>n</sup> 's.                              | O'ne <sup>n</sup> '            | gūñ'gwā'                               |     |
|    | the  | she fe- male (is).                   | They two (m.) lay down together.            | they two (m.) sleep together              | ens- tomrily.                                    | Now                            | some (time)                            |     |

seeing the condition of things, thought of what he might do to arouse the minds of the two persons. Then he went forward to the place where lay the male person sleeping, and having arrived there he removed a rib from the male person, and then, next in turn, he removed a small rib from the sleeping female man-being. And now, changing the ribs, he placed the rib of the woman-being in the male human man-being, and the rib of the male human man-being he set in the human woman-being. He changed both alike. At that time the woman-being awoke. As soon as she sat up she at once seized the place where was fixed the rib that had been hers. And, as soon as she did this, then the man-being, too, awoke. And now, verily, they both addressed words the one to the other. Then Sapling was highly

nwā'ōnni'she' so long it lasted	ne'tho' there	is'he' again he passed	nēn'ge' <sup>n</sup> this one (it is)	ne' the	shagodiia'di'sa'f' he their two bodies formed	1		
wā'hatgat'hwā' he it looked at	tea' the where	niidie'ō' <sup>n</sup> so it has done	o'ne' <sup>n</sup> now	wā'hēnno' <sup>n</sup> doñ'niō' <sup>n</sup> he it thought repeatedly	ho't what (it is)	2		
noñwa'ho'dē' kind of thing	nā'hāie'ā' so-he-it should do	tea' the where	dā'hodi'nigo' <sup>n</sup> hāwēñ'ie'. it their two minds should amuse,	Tho'ge' At that (time)		3		
wā'ha'dēñ'diā' he started	ne'tho' there	nhwā'he' thither he went	tea' the where	noñ'we' the place	hēñdā'gā' he lay	ne' the	4	
hadji'nā' he male (is)	hodā'wī'. he slept (was asleep).	Wā'hā'io' <sup>n</sup> He arrived,	ne'tho' there	o'ne' <sup>n</sup> now	wā'ha'niodā'gwā' he it unfix'd (it removed)	5		
sgā'dā' one it is	o'stiē' <sup>n</sup> dā' it bone	o'de'gā', it rib,	o'ne' <sup>n</sup> now	ne' the	o'ne'kē' <sup>n</sup> the next in time	ne' the	e'hē' <sup>n</sup> she female	6
tea' the where	godā'wī'. she asleep was	o'ne' <sup>n</sup> now	ne' the	nā' that one	wā'ha'niodā'gwā' he it unfix'd (it removed)	ago'de'gā' her rib	7	
tea' the where	niwā'a'. so it is small in size,	O'ne' <sup>n</sup> Now	ne'tho' there	wā'thade'nī'. he them exchanged	ne' the	o'de'gā'; it ribs;	8	
nā'ie' that (it is)	ne' the	e'hē' <sup>n</sup> she female	ago'de'gā' her rib	ne' the	hadji'nā'. he male	wā'ho'de'gae'de' <sup>n</sup> . he him set rib in,	9	
o'ne' <sup>n</sup> now,	dī' more over,	ne' the	hadji'nā'. he male	ho'de'gā' his rib	ne' the	e'hē' <sup>n</sup> she female	wā'shago'de- he her set rib	10
gā'edē' <sup>n</sup> . in,	Dedjiā'ō' <sup>n</sup> . Both	shā'thāie'ā'. alike he-it did	wā'thade'nī'. he changed the two,	Tho'ge'. At that time	o'ne' <sup>n</sup> . now	11		
ne' the	agon'gwe'. she human being	wā'e'iek. she awoke	Ganiio' so soon as	wā'ōntgete'gwā'. she sat up, arose	ne'tho'. the	12		
goñdā'die'. at once	hwā'cie'nā'. thither she-it seized	tea' the where	noñ'we'. the place	heio'niō'dā'. there it stands	ne' the	ago'de'gā'. her rib.	13	
ge' <sup>n</sup> hā'. it was had been	Ganiio'. so soon as	ne'tho'. this	nwā'cie'ā'. so she it did	o'ne' <sup>n</sup> . now	wā'hā'iek. he awoke	o' too	ne' the	14
boñ'gwe'. he human being	ne' the	hadji'nā'. he male (is)	O'ne' <sup>n</sup> . Now	hī'ia'. verily	dedjiā'ō' <sup>n</sup> . both	skeñ'no' <sup>n</sup> . pauciful (it is)	15	

pleased. He said: "Now I tell you both that, in peace, without ceasing ye both must hold one the other dear. Thou wilt do evil shouldst thou address unkind words to the one who abides with thee in this particular place. And, next in turn, he addressed the male human man-being, saying: "Do not thou ever come to dislike her with whom thou dost abide. The two human man-beings that I have made are sufficient. The ohwachira [blood-family, offspring of one mother] which ye two will produce will fill the whole earth." Then he again separated from them.

It thus came to pass that he noticed that his brother, Flint, was at work far away. Then he ordered one, saying: "Go thou after him who is at work yonder; he is my brother, Flint." At that time a person went thither, and said: "I have come for thee. Thy brother,

	de'hiadadwēnāa'sēnk.	Tho'ge'	o'nē <sup>ns</sup>	agwa's	wā'hatce'noñ'nā'
1	they conversed together repeatedly.	At that (time)	now	very	he was glad
	ne' Odēndōñi'a'.	Wā'hē <sup>ns</sup> 'hēñ'':	O'nē <sup>ns</sup>	skēñ'no <sup>ns</sup>	wā'
2	the It sapling.	He it said:	"Now	peneful (it is)	I
	giatho'ie <sup>ns</sup>	tea' heiotgoñda'gwi'	dē <sup>ns</sup> 'teiadadmoē <sup>ns</sup> 'khwāk.	E <sup>ns</sup> 'soi'	
3	you two tell the where	hence it is mending (unceasing)	ye two will each other hold dear.	Thou	
	hwāne'a'gwa' dogā'i'to	ne' the	gawēnāa'het'gē <sup>ns</sup>	e <sup>ns</sup> 'he'sēñ'hās	ne'
4	wilt err if it so be	the	it word evil is	thou her wilt say to	the
	gado'gē <sup>ns</sup>	desni'dēñ'.	Nā'ie'	o <sup>ns</sup> 'kē <sup>ns</sup>	ne'
5	it is a certain (place)	ye two abide."	That (it is) time	next in the	he male he him
	wē <sup>ns</sup> 'hās	wā'hē <sup>ns</sup> 'hēñ'':	"X'gwi'	hwēñ'do <sup>ns</sup>	ā'sheshwā'hē <sup>ns</sup> 'hā'
6	addressed	he it said	"Do it not ever	thou shouldst hate her	
	ne' de'sni'dēñ'.	Xe'tho'	hā'degāē'i'	degnī'	wā'tge'sēñ'nā'
7	the ye two abide together.	There	just it is suf ficient	two it is	I then two have made
	ne' oñ'gwe'.	Dē <sup>ns</sup> 'ga'hēñ'nā'	tea' the	nīo <sup>ns</sup> 'hwēñ'djiā'.	nā'ie'
8	the human beings)	It will become filled	the where	so it earth is large,	that the (it is)
	i's e <sup>ns</sup> 'teiathwadjiēñ'nā'.	O'nē <sup>ns</sup>	deshoñmadekhā's'ioñ'.		
9	ye ye two will make ohwachira."	Now	again they (m.) have separated themselves.		
	Xe'tho' dī'	nīawē <sup>ns</sup> 'i'	tea' the	o'nē <sup>ns</sup>	wā'hatdo'gā'
10	There more- over	so it came to pass	the where	now	he it noticed
	thoio'de'	ne' de'hiadē <sup>ns</sup> 'hmoñ'dā'	ne' the	O'ha'a'.	O'nē <sup>ns</sup>
11	there he is working	the they two are brothers	the It Flint.	Now	he one
	dē <sup>ns</sup> 'nā'hā'	wā'hē <sup>ns</sup> 'hēñ'':	"Hetchi'hmo <sup>ns</sup> 'kse'	ne'	si'
12	commanded	he it said:	"There go ye after him	the yon- der	thoio'de'
	dē'agiadē <sup>ns</sup> 'hmoñ'dā'	ne' the	O'ha'a'.	Tho'ge'	o'nē <sup>ns</sup>
13	one I are brothers	the It Flint."	At that time	now	there
	nhwā'he'	ne'	shāñ'dādā'	wā'hē <sup>ns</sup> 'hēñ'':	"Dagoñ'hmo <sup>ns</sup> 'kse'
14	thither he went	the	he is one person	he it said.	"There I thee have come to.

Sapling, has sent me to bring thee with me. Then Flint said: "I am at work. By and by I shall complete it, and then, and not before, will I go thither." He again departed. He arrived home, and moreover, he brought word that Flint had said: "I am at work. I shall complete it by and by, and then, not before, will I go thither to that place." He said: "Go thou thither again. I have a matter about which I wish to converse with him." Again he arrived there, and he said: "He would that thou and he should talk together." He replied, saying: "Verily, I must first complete my work, and not until that time will I go thither." Then he again departed thence. Again he arrived home, and he said: "He yonder did not consent to come." At that time Sapling said: "He himself, forsooth, is a little more important than I. Moreover, I verily shall go thither." Thereupon Sapling went to that place. Flint did not notice it. When he arrived

Haga'nhá'i'há'die'	ne'	dedjiad'hoñ'dá'	ne'	Odeñdónni'á'."	1			
He me has ordered in coming	the	he thou are brothers	the	It Sapling."				
O'ne' ne'	O'ha'á'	wá'hé'heñ'":	"Wagio'de'.	É'geieñmēnda'nhá'	2			
Now	the	It Flint	he-it said	"I am working	I task will finish			
ge'ndjik'.	o'ne'	há'sá'	ne'tho'	nhēn'ge'."	Sa'ha'dēn'diá'.	3		
by and by,	now	just then (not before)	there	thither I will go."	Again he departed.			
Sa'há'io'	o'ne'	dí'	sa'hatho'ia'	tea'	noñwa'ho'de'	wá'hé'heñ'".	4	
Again he returned,	now	more over	again he-it told the where	the	kind of thing	he-it		
heñ'.	ná'ie'	ne'tho'	"Wagio'de'.	É'geieñmēnda'nhá'	ge'ndjik'	5		
said,	that it is	the that	"I am at work.	I task will finish	by and by			
o'ne'	há'sá'	ne'tho'	nhēn'ge'."	Wá'hé'heñ'":	"Ne'tho'.	6		
now	just then, (not before)	there	thither I will go."	He-it said:	"There			
hoñsa'se'.	Agei'hwá'io'	tea'	ge'he'	dáagitha'ēn'."	Hoñsa'.	7		
there again do thou go.	I a matter have	the where	I it desire	he and I it should converse about."	There again			
há'io'.	wá'hé'heñ'":	"De'hodo'hwēndjioniks	daesnitha'ēn'."	8				
he arrived,	he-it said	"It him is necessary for	ye two should converse together."					
Da'hái'hwá'sá'gwa'	wá'hé'heñ'":	"É'gadiēno'kde'	hi'ia'	hia'e'.	9			
He replied	he-it said	"I my task will finish	verily	in the first place,				
o'ne'	há'sá'	ne'tho'	nhēn'ge'."	Doñda'ha'dēn'diá'.	Sa'há'io'	10		
now	just then, (not before)	there	thither I will go."	Thence again he departed.	Again he returned			
wá'hé'heñ'":	"Hiia' de'thogai'p'."	Tho'ge'.	O'ne'.	wá'hé'heñ' ne'	11			
he-it said:	Not it is	there he-it consented to."	At that (time)	now	he-it said			
Odeñdónni'á':	"Ha'o'hwá'	si'hagwá'	hi'ia'	ni'háa'dano'wé'.	12			
It Sapling:	He himself	further	verily	so his body is precious.				
I'	dí'	hi'ia'	ne'tho'	nhēn'ge'."	O'ne'.	ne'tho'	nhé'hawé'noñ'.	13
I	more over	verily	there	thither I will go."	Now	there	thither he went.	
Hiia'	de'hotdo'ge'	ne'	O'ha'á'.	Ne'.	o'ne'.	hwá'ha'io'	wá'hé'heñ'".	14
No (it is)	he-it noticed	the	It Flint.	The	now	there he arrives	he-it	

there, he said: "Thou art working for thyself, art thou, in thy work?" He replied, saying: "I am working. I desire to assist thee, for that it will take a long time for the man-beings to become numerous, since thou hast made only two." At that time Sapling said: "Verily, as a matter of fact, the two man-beings that I have completed are sufficient. And, in so far as thou art concerned, thou art not able to make a human man-being. Look! Verily, that which thou believest to be a man-being is not a true one." He saw standing there a long file of things which were not man-beings. There sat the beast with the face of a man-being, a monkey; there next to him sat the ape; and there sat the great horned owl. And there were other things also seated there. Then they all changed, and the reason of it is that they were not man-beings. Sapling said, when he overmatched their

- 1 hēn': "Sadadio'dē<sup>0</sup>'se-khē<sup>0</sup>', tea' sāio'de'?" Da'hāi'hwā'sā'gwā'  
said: "Thou art working for art thou, the thou art at He replied  
thyself, where work?"
- 2 wā'hē<sup>0</sup>'hēn': "Wāgio'de', Ge'he' ē<sup>0</sup>gōniē'nāwā's, swā'djik'  
he it said. "I am working, I it desire I these will aid, because  
(too much)
- 3 ē<sup>0</sup>iōni<sup>0</sup>'she' ē<sup>0</sup>hoinatgā'dē<sup>0</sup>'hā' tea' degni' gēn'gwā' wā'te'i'sā'  
it will last they m. will become the two they only that two com-  
(long) numerous where (are) pletedst them
- 4 ne' oñ'gwe', "Tho'ge' wā'hē<sup>0</sup>'hēn' ne' Odēndoimi'ā': "Ne'tho'  
the human human beings." At that he it said the Odēndoimi'ā': "Ne'tho'  
(time)
- 5 se' hi'ia' hā'degāie'i' tea' degni' wātge'sā' ne' oñ'gwe'.  
as mat- verily just it is suffi- the two they two I them the human  
ter of fact cient where (are) finished being.
- 6 Hiia' hi'ia' ne<sup>0</sup>' ne' i's thasgwe'niā' ne' oñ'gwe' a'se'sēn'niā'.  
Not verily this the thou thou art able to the human thou it shouldst  
(it is) here do it being make.
- 7 Satgat'hwā', hiia' hi'ia' de'tgāie'i' tea' se'he' oñ'gwe', "Wā-  
Do thou look, not verily it is correct the thou dost human He  
(it is) think being."
- 8 hatgat'hwā' tea' deiodinē<sup>0</sup>'he's ne'tho' gōni<sup>0</sup>'dēn' hiia'  
looked the where they (z.) are in there they (z.) abide- not  
(it is)
- 9 oñ'gwe' de'gēn', Ne'tho' hatgo'dā' ne' gadji'k'daks (nā'ie'  
human human it is There he sits the it eats lice (= monkey) (that  
being) (it is)
- 10 ne' gā'io' oñ'gwe' gago<sup>0</sup>'soñdā'gwī'), ne'tho' gwā'tho' ne'  
the it is ani- human it has the face of, there next in place the  
mal being
- 11 gē<sup>0</sup>'no<sup>0</sup>'hā', Nā'ie' o'mī' ne'tho' hatgo'dā' ne' degēn's'ge'.  
it ape. That also there he sits the horned owl.  
(it is)
- 12 Thiḡoñdiā'dade'niō<sup>0</sup> o'mī', Ne'tho' wā'dwatde'ni' gagwe'gī'.  
Just they (z.) are different also. There they (incl.) changed it all.  
others in kind
- 13 nā'ie' dāioi'hwā'khe' tea' ne'tho' nwā'awē<sup>0</sup>'hā' tea' hiia'  
that it is reason of it the there so it came the not  
(it is) where to pass where (it is)
- 14 oñ'gwe' de'gēn', Wā'hē<sup>0</sup>'hēn' ne' Odēndoimi'ā' ne' o'ne<sup>0</sup>'  
human human He it said the It Sapling the now  
being

<sup>0</sup>The monkey and the ape were probably quite unknown to the Iroquois.

orenda: "Verily, it is good that thou, Flint, shouldst cease thy work. It is a direful thing, verily, that has come to pass." He did not consent to stop. Then Sapling said: "It is a marvelously great matter wherein thou hast erred in not obeying me when I forbade thy working." At that time Flint said: "I will not stop working, because I believe that it is necessary for me to work." Then Sapling said: "Moreover, I now forsake thee. Hence wilt thou go to the place where the earth is divided in two. Moreover, the place whither thou wilt go is a fine place."

At that time he cast him down, and he fell backward into the depths of the earth. There a fire was burning, and into the fire he fell supine; it was exceedingly hot. After a while Flint said: "Oh, Sapling! Thou wouldst consent, wouldst thou not, that thou and I should converse

wá'thæñ'geñ'niá': he their orenda overmatched:	"Oia'ne' "It is good	hi'ia' the	ne' the	a'señni'he' <sup>n</sup> . thou it shouldst cease,	O'ha'á'. It Flint.	1	
tea' the	sáio'de' thou art at work.	Gano'wé' <sup>n</sup> . It is direful	hi'ia' verily	tea' the	nwá'awé' <sup>n</sup> 'há'." so it has come to pass.	Hiiá' Not (it is)	2
de'hogáio' <sup>n</sup> 'í'. he it consented to,	O'ne' <sup>n</sup> . Now	ne' the	Odeñdoñni'á'. It Sapling	wá'he' <sup>n</sup> 'hén': he it said:	"Oí' "It is a	3	
hwane'há'gwát marvelous matter	oi'howa'ne' <sup>n</sup> . It is an important matter	wá'sei'hwane'a'gwá' thou hast done wrong	tea' the	hiiá' not (it is)		4	
de'sathoñda'dí' thou it hast consented to	tea' the	goñia'his'thá' I thee forbid doing the	tea' the	sáio'de'. thou art at work."	Tho'ge' At that time	5	
o'ne' <sup>n</sup> . now	ne' the	O'ha'á' It Flint	wá'he' <sup>n</sup> 'hén': he it said:	"Hiiá' "Not (it is)	thageñni'he' I it should cease the where	tea' 6	
wagio'de' I am at work	swá'djik' because (too much)	ge'he' I am thinking	deiido' <sup>n</sup> 'hwéñdjio' It is necessary	tea' the	wagio' I am at work."	7	
de'. At that (time)	Tho'ge' now	o'ne' <sup>n</sup> . the	Odeñdoñni'á'. It Sapling	wá'he' <sup>n</sup> 'hén': he it said:	"O'ne' <sup>n</sup> . "Now	8	
dí' more- over	wá'goñiadwéñde'dá'. I they forsake.	Tho'né' <sup>n</sup> . Here	nhé' <sup>n</sup> 'se' thither thou shalt go	tea' the	noñ'we' the place	9	
dedjio' <sup>n</sup> 'hwéñdjio'ge' <sup>n</sup> . there two it earth is divided in.	Ganakdi'io'. It place fine (is)	dí' more- over	ne'tho' there	nhé' <sup>n</sup> 'se'. thither thou shalt go."		10	
Tho'ge' At that (time)	o'ne' <sup>n</sup> . now	ne'tho' there	he'hoñwáia'dé' <sup>n</sup> 'dí'. there he his body cast down	ne' the	o' <sup>n</sup> 'hwéñdjia- at earth in	11	
goñ'wá' there	ne'tho' there he fell supine.	he'hodagá'í'. supine.	Ne'tho' There	diiodek'há' there it is burn- ing	odjís-dagoñ'wá' it fire in	12	
ne'tho'. there	he'hodagá'í'. supine.	Heiawéñgo'dí'. There it surpass- ing is	o'dai'hén'. it is hot.	Gaiñ'gwá' Some (time)		13	
nwá'oñni'she' so it lasted long	wá'he' <sup>n</sup> 'hén' he it said	ne' the	O'ha'á': It Flint:	"Odeñdoñni'á'. "It sapling.		14	
a'sathoñ'dar-khé' <sup>n</sup> . thou wouldst consent	wá'so' <sup>n</sup> . wouldst thou	doñsednitha'cén'." still	doñsednitha'cén'." once again thou and I should converse together."	Odeñdoñni'á'. It Sapling	wá'. he	15	

once more together?" Sapling replied, saying: "Truly, it shall thus come to pass. Moreover, I will appoint the place of meeting to be the place where the earth is divided in two." And Flint was able to come forth from the fire. At that time then Sapling went thither, going to the point designated by him. He arrived there, and, moreover, he stood there and looked around him. He looked and saw afar a cloud floating away whereon Flint was standing. Sapling said: "What manner of thing has come to pass that thou art departing hence away?" Flint answered: "I myself did not will it." Sapling said: "Do thou come thence, hitherward." At that time the cloud that was floating away returned, and again approached the place where Sapling stood. Then this one said: "How did it happen that it started away?" Flint, replying, said: "It is not possible that I personally should have willed

- 1 he<sup>o</sup>'hēn': "Do'gēs ne'tho' ne'awē<sup>o</sup>'hā'. Ne'tho' di' wā'gnā'do<sup>o</sup>'  
 it said "It is true there so it will come There more- I it appoint  
 to pass over
- 2 tea' deio<sup>o</sup>'hwēndjio'gēs ne'tho' dē<sup>o</sup>'diadā'nhā'." Wā'bagwe'nū'  
 the two it earth is divided in there thou and I will He was able to  
 where nest." do it
- 3 ne' O'ha'ā' da'hāigē<sup>o</sup>'nhā' tea' odjisdagon'wā'. Tho'ge'  
 the It Flint thence he emerged the where it fire in. At that  
 time
- 4 o'ne<sup>o</sup> ne'tho' he'hawē'noñ ne' Odēndoñni'ā' tea' noñ'we'  
 now there there he went the It Sapling the where the place
- 5 ni'hoñnā'do<sup>o</sup>. Wā'lhā'io<sup>o</sup> ne'tho' di' wā'thadā'nhā' wā'thatga-  
 there he it has He arrived there more- he stood he looked  
 appointed. over about
- 6 doñ'niē<sup>o</sup>. Wā'ha'gē<sup>o</sup> i'no<sup>o</sup> wā'o'dēndioñ'hā'die' wā'o'dji'gā'die'  
 repeatedly. He it saw far thither it is going along thither it cloud is  
 it is going on
- 7 ne'tho' hadā'die' ne' O'ha'ā'. Odēndoñni'ā' wā'hē<sup>o</sup>'hēn':  
 there he is riding the It Flint. It Sapling he it said:  
 on it
- 8 "Ho't noñwa'ho'dē<sup>o</sup> nwā'awē<sup>o</sup>'hā' tea' we'sa'dēndioñ'hā'die'?"  
 "What kind of thing so it came to the thither thou art going  
 (it is) pass where along?"
- 9 Wā'hē<sup>o</sup>'hēn' ne' O'ha'ā': "Hiā' ne' i' dagēno<sup>o</sup>'do<sup>o</sup>."  
 He it said the It Flint: "Not the I I it willed."  
 (it is)
- 10 Wā'hē<sup>o</sup>'hēn' ne' Odēndoñni'ā': "Gā'e nā' doñda'se."  
 He it said the It Sapling: "Hither that one thence do  
 thou come."
- 11 Tho'ge' o'ne<sup>o</sup> sawāk'dā' tea' o'dji'gā'die' ne'tho' sugā'io<sup>o</sup>  
 At that now again the where it cloud is float- there again it  
 time turned back ing along. arrived
- 12 tea' noñ'we' ni'ha'dā' ne' Odēndoñni'ā'. O'ne<sup>o</sup> neñ'gē<sup>o</sup>  
 the the place there he is the It Sapling. Now this one  
 where standing
- 13 wā'hē<sup>o</sup>'hēn': "Ho't nwā'awē<sup>o</sup>'hā' tea' wā'wa'dēn'diā'?" Wā-  
 he it said: "What so it came to the where it started?" He  
 (it is) pass where onward
- 14 hē<sup>o</sup>'hēn' ne' O'ha'ā' da'hadā'diā': "Hiā' de'ū'wet ni'ā'  
 it said the It Flint he spoke in "Not de'ū'wet ni'ā'  
 reply: (it is) it is possi- the I  
 ble personally



it." Sapling rejoined: "How did it happen that thou didst not will it?" Then Flint said: "I did not do that." Sapling said: "It is true that it is impossible for thee to do it. Moreover, thou and I, verily, are again talking together. What kind of thing desirest thou? What is it that thou needest, that thou and I should again converse together?" Flint then said: "It is this; I thought that, perhaps, thou wouldst consent that the place where I shall continue to be may be less rigorous. And thou didst say: 'Thou art going to a very fine place.' And I desire that the place where thou wilt again put me be less rigorous than the former." Sapling said: "It shall thus come to pass. I had hoped that, it may be, thou wouldst say, 'I now repent.' As a matter of fact it did not thus come to pass. Thy mind is unchanged. So, now, I shall again send thee hence. I shall

doñdagēmo <sup>o</sup> 'do <sup>o</sup> ."	Odēñdoñmi <sup>o</sup> 'ā.	wāhē <sup>o</sup> hēñ <sup>o</sup> ':	Ho't	uwā-	1
there I it could will."	It Sapling	he it said:	"What	so it	
			(is it)	came	
aww <sup>o</sup> 'hā' tea' hīā' de'ā'wet i's	dōñda'sēñmo <sup>o</sup> 'do <sup>o</sup> ?'	Tho'ge-			2
to pass the not it is possi- thou	there thou it couldst-will"	At that			
		time			
wāhē <sup>o</sup> hēñ <sup>o</sup> ' ne' O'ha'ā':	"Hīā'	de'ne'	thā'gē'ā."	Odēñdoñ-	3
he it said the It Flint:	"Not	the	thus I did	It Sapling	
	(it is)	that	do it."		
nī'ā' wāhē <sup>o</sup> hēñ <sup>o</sup> ':	"Do'gē <sup>o</sup> s	hīā'	de'ā'wet	a'sgwe'niā'.	O'ne <sup>o</sup>
he it said "It is true	not	it is possi- thou couldst be	able to do it.	Now	4
	(it is)	ble			
dī' hī'ā' deteñōñmi'thā' o'ne <sup>o</sup> .	Ho't	noñwa'ho' <sup>o</sup> de <sup>o</sup> ''	se'he'?		5
verily again thou and I are	now.	What	kind of thing	thou it de-	
more- over	talking together	(is it)	kind of thing	sures?	
Ho't	noñwa'ho' <sup>o</sup> de <sup>o</sup> ''	desado <sup>o</sup> hwēñdjion'ni'	tea'	doñsednitha'ēñ'?	6
What	kind of thing	thou it needst	the	once again thou and I	
(is it)			where	should converse together"	
Wāhē <sup>o</sup> hēñ <sup>o</sup> ' ne' O'ha'ā':	"Nā'ie'	ne'	wā'gē'ā'	do'gā't	7
He it said the It Flint	"That	the	I it thought	if perhaps	
	(it is)			(it may be)	
a'sathōñ'dat	thagē <sup>o</sup> k'ā'	tea'	naganakdo' <sup>o</sup> dē <sup>o</sup> k	tea'	noñ'we'
thou it shouldst consent to	it should be less	the	such it place he in kind	the	the place
		where		where	
ē'gī'diōñ'dak.	Nā'ie'	ne'	tea'	wā'si'hēñ <sup>o</sup> ':	'Ne'tho' nhē <sup>o</sup> se'
I will abide con- tinuously.	That	the	the	thou it didst say:	There
	(it is)	where			whether thou shalt go
tea' noñ'we'	tgaukdī'io'.	Nā'ie'	ge'he'	thagē <sup>o</sup> k'ā'	tea'
the the place	there it place	That	I it desire	it should be	the
where	(is) fine"	(it is)	less (severe)	where	
naganakdo' <sup>o</sup> dē <sup>o</sup> k	tea' noñ'we'	hoñsasgi' <sup>o</sup> dēñ."	Odēñdoñmi'ā'	wā-	11
such it place he in kind	the the place	there again thou me	It Sapling	he-	
	where	shouldst place."			
hē <sup>o</sup> hēñ <sup>o</sup> ':	"Ne'tho' nē <sup>o</sup> iawē <sup>o</sup> 'hā'.	Nā'ie'	ne'	ge'he'gwā'	diēñ'hā'
it said:	"There	so it will come	That	the	I it had thought
		to pass.	(it is)		after a
					while.
gwā' ē <sup>o</sup> si'hēñ <sup>o</sup> ':	'Sagadathewa'dā'	o'ne <sup>o</sup> .'	Hīā'	se' me'	ne'tho'
scem- thou it wilt	'I myself-repent	now.	Not	as a mat-	there
indly,	say:		(it is)	ter of fact	
dwā'awē <sup>o</sup> 'hā'.	Te'nigo <sup>o</sup> 'hāgoñ'dā'.	Da'	o'ne <sup>o</sup>	dī'	hē <sup>o</sup> sgoñia-
so it came to pass	Thence thy mind is	so	now,	more-	hence again I
	unchanged.			over,	there will

send thee to the bottom of the place where it is hot." Now, at that time his body again fell downward. The place where he fell was exceedingly hot. At that time Sapling said: "Not another time shalt thou come forth thence." Then Sapling bound poor Flint with a hair. And he bound him with it that he should remain in the fire as long as the earth shall continue to be. Not until the time arrives when the earth shall come to an end will he then again break the bonds. Then Sapling departed thence.

Moreover, it is said that this Sapling, in the manner in which he has life, has this to befall him recurrently, that he becomes old in body, and that when, in fact, his body becomes ancient normally, he then retransforms his body in such wise that he becomes a new man-being again and again recovers his youth, so that one would think

- 1 deñnie'/'dā, Ne'tho' hē<sup>o</sup>sgoññadēñnie'/'dā ne' ga'no<sup>o</sup>'/'deñ'/'ge'  
send There hence again I thee will send the it bottom on
- 2 tea' non'we' diio'dai'/'hēñ, Tho'ge' o'ne<sup>o</sup> heshoiā'dē<sup>o</sup>'/'t'  
the the place there it is hot. At that now there again his body  
where (time) fell down in it
- 3 o'ne<sup>o</sup>, Ogeñi'sdī' o'dai'/'hēñ' tea' non'we' he'/'hodagā'/'t'.  
now. It is exceed- it is hot tea' non'we' there he fell  
ing where the place supine.
- 4 Tho'ge' o'ne<sup>o</sup> ne' Odēñdoñni'/'ā' wā'/'hōñ'/'hēñ': "Hiiā'/' ne'  
At that now the It Sapling he it said: "Not the  
(time) (it is)
- 5 o'ia' doñsasiagē<sup>o</sup>'/'nhā, Tho'ge' wā'/'hōñwas'/'hāiñ'/'dē<sup>o</sup> ono<sup>o</sup>'/'khwe'/'ā'  
it other again thou shalt At that he bound him it hair  
(is) come out. (time)
- 6 wā'/'has'/'dā' ne' Odēñdoñni'/'ā' ne' O'ha'/'ā'-gē<sup>o</sup>'/'hā, Nā'ie' ne'  
he used it the It Sapling the It Flint it was. That the  
(it is)
- 7 nā' wā'/'hōñwas'/'hāiñda'/'gwa' tea' ne'ioñni'/'she' ē'io<sup>o</sup>'/'hwēñdjiā'/'dek  
the one he it used to bind him the so long it will it earth will continue to  
that where last be present
- 8 ne'tho' hē<sup>o</sup>'/'hē<sup>o</sup>'/'dēñ'/'dāk odjīsdagoñ'/'wā, Ne'tho' nige<sup>o</sup>'/' tea'  
there there he will con- it fire in. There so it is the  
tinue to be far where
- 9 ē'wado<sup>o</sup>'/'hwēñdjiō'/'kdē<sup>o</sup> o'ne<sup>o</sup> dē<sup>o</sup>'/'shades'/'hā'/'ā'k, Tho'ge' o'ne<sup>o</sup>  
it earth itself will end. now he will break the At that now  
tether. (time)
- 10 ne' Odēñdoñni'/'ā' sho'/'dēñ'/'dion',  
the It Sapling again he de-  
parted.
- 11 Nā'ie' di' ne' nā'ie' ne' nēñgē<sup>o</sup>'/'hā' ne' Odēñdoñni'/'ā'  
That more that that the this (it is) the It Sapling  
(it is) over (it is)
- 12 ne'tho' iā'/'kē<sup>o</sup>, nī'io't' ne' tea' hō'n'/'he' ne'tho' nīā'/'wē<sup>o</sup>'/'s  
thus, it is said, so it is the where he is alive thus so it comes  
to pass
- 13 ne' tea' hok'/'stēñ'/'ā' wado<sup>o</sup>'/'hā' heiotgoñdā'/'gwi, nā'ie' ne'  
the the he old in age it becomes it- eratively that the  
where (it is)
- 14 nā'ie' se' ne' o'ne<sup>o</sup> gē<sup>o</sup>'/'s hāiā'/'dāgē<sup>o</sup>'/'tēi' wā'/'wā'/'do' o'ne<sup>o</sup>  
that in fact the now custom- his body ancient it has become now  
(it is) arily
- 15 gē<sup>o</sup>'/'s doñsa'/'hadiā'/'dāde'/'ni, nā'ie' ne' gē<sup>o</sup>'/'s sa'/'hadoñgwe' ne'  
custom- again he changes his body that the custom- again he becomes the  
arily (it is) arily man-being

that he had just then grown to the size which a man-being customarily has when he reaches the youth of man-beings, as manifested by the change of voice at the age of puberty.

Moreover, it is so that continuously the orenda immanent in his body—the orenda with which he suffuses his person, the orenda which he projects or exhibits, through which he is possessed of force and potency—is ever full, undiminished, and all-sufficient; and, in the next place, nothing that is *otkon*<sup>9</sup> or deadly, nor, in the next place, even the Great Destroyer, *otkon* in itself and faceless, has any effect on him, he being perfectly immune to its orenda; and, in the next place, there is nothing that can bar his way or veil his faculties.

Moreover, it is verily thus with all the things that are contained in the earth here present, that they severally retransform or exchange their bodies. It is thus with all the things [zoic] that sprout and grow, and, in the next place, with all things [actively zoic] that produce

teā'	hoŋwe'dā'so'ā'	sawā'do''	nā'ie'	ne'	āiēn'ā'	ne'tho'	hā'sā'	1	
where	he man-being new	again it is become	that (it is)	the	one would think,	thus (there)	just then		
nithodō'di'	ne'	teā'	nī'io't	gō''s	ne'	hā'sā'	de'hodwēnna-	2	
so there he has grown	the	where	so it is	customarily	the	just then	his voice has		
de'niō''	ne'	hoŋwe'dā'so'ā'	ne'	oŋ'gwe'.				3	
changed	the	he man-being new small	the	man-being.					
Ne'tho'	nā'ie'	dī'	nī'io't	ne'	teā'	tgāie'ī'	dīiotgoŋt	ne'	4
Thus	that (it is)	more-over	so it is	the	where	there it is full and sufficient	always	the	
teā'	nī'hoiā'daēn'ūāe'	ne'	teā'	hadēnōdā'gwā',	ne'tho'	gwā''		5	
where	so his body has orenda	the	the	where he his orenda exhibits,	there	next to			
tho'	hadēnōndā'gwā'	ne'	teā'	hā'qhā'	ne'	gā'shasdē'sā',		6	
it	he himself with orenda embodies by which,	the	the	where he it holds	the	it potency (power, force)			
ne'tho'	gwā'tho'	ne'	hīiā'	stē''	noŋwā'ho'dē''	ne'	o'tgo''	7	
there	next to it	the	not it is	any thing	kind of thing	the	otkon (monstrous),		
ne'tho'	gwā'tho'	ne'	O'sōndōā'go'ūā'	O'nī'dat'go''	Hīiā'			8	
there	next to it	the	It Great Destroyer	otkon in itself	not it is				
De'gago''soŋde',	de'honā'go'wās,	ne'tho'	gwā'tho'	hīiā'	stē''			9	
It has a face,	not (it aff-ects) wears on him,	there	next to it	not (it is)	any thing				
noŋwā'ho'dē''	de'hodawē''das,	Ne'tho'	hī'īā'	dī'	nī'io't	teā'		10	
kind of thing	it him bars (shuts) out,	Thus,	verily,	more-over	so it is	where			
nīiōn'	gā'qhā'	ne'	teā'	o''hwēndjā'de'	dewadīā'dade'niō''s,			11	
so it is much many	it it holds	the	where	it earth is present	it changes its body iteratively,				
gagwe'gī'	ne'tho'	nī'io't	ne'	wadoŋniā'hā',	ne'tho'	gwā'tho'		12	
it all	thus	so it is	the	it (z.) produces itself	there	next to it			

<sup>9</sup> See footnote on page 197.

themselves and grow, and, in the next place, all the man-beings. All these are affected in the same manner, that they severally transform their bodies, and, in the next place, that they (actively zoic) retransform their bodies, severally, without cessation.

- 
- 1 ne'' gōndōñniā'hā', ne''tho' gwā'tho' ne'' oñ'gwo', Gagwe'gī'  
 the they act. z. produce themselves, there next to it the man being(s), it all
- 2 ne''tho' nigāie'hā' deswadiā'dade'niō''s, nā'je' gwā'tho' des-  
 there so it acts it changes its body iteratively, that (it is) next to it they (act. z.)
- 3 gōndiā'dade'niō''s heiotgōndā'gwi',  
 again change their bodies iteratively it is unceasing.

## A SENECA VERSION

There were, it seems, so it is said, man-beings dwelling on the other side of the sky. So, just in the center of their village the lodge of the chief stood, wherein lived his family, consisting of his spouse and one child, a girl, that they two had.

He was surprised that then he began to become lonesome. Now, furthermore, he, the Ancient, was very lean, his bones having become dried; and the cause of this condition was that he was dis-pleased that they two had the child, and one would think, judging from the circumstances, that he was jealous.

So now this condition of things continued until the time that he, the Ancient, indicated that they, the people, should seek to divine his Word; that is, that they should have a dream feast for the purpose of ascertaining the secret yearning of his soul [produced by its own

Ne'	gwā',	gī'o <sup>ns</sup> ,	hadī'noŋge'	ne'	sgāōn'īādī'	ne'	hēn'noñ-	1
	That,	it seems,	they dwell	the	one other side-	the	they (m.)	
					of the sky		man-beings,	
gwe'	Da',	shā'degamo'ndāc <sup>ns</sup>	ne'ho'	ni'hono <sup>ns</sup> 'sō't	ne'	hā'sēñ-		2
	So,	just in the center of	there	just his lodge-	the	he Chief		
		the village		stands		(great)		
nowā'nē <sup>ns</sup> ,	ne'ho'	hāwadjiā'ie <sup>ns</sup> ,	ne'	ne'io'	ne'	kho'	ne'	3
name,	there	his-ohwachin-lies,	the	his	that	and	the	
				spouse				
sgā't	hodiksā'dā'ie <sup>ns</sup> ,	ie'o <sup>ns</sup>	ne'	ieksā'ā'.				4
one it	they child have,	she	the	she child,				
is		female- is						
	Waadiŋgwā'shoñ'	o'nē <sup>ns</sup>	ho'wā'sāwē <sup>ns</sup>	ne'	hagwēnda <sup>ns</sup> ,			5
	He was surprised,	now	it began	that	he became			
					lonesome,			
O'nē <sup>ns</sup>	dī'q	we'so'	ho'nēñ'kathēñ'	ne'	Hagō <sup>ns</sup> 'teí;	ne'	gai'ioññí,	6
Now	more-	much	his-bones are-dry	the	He Ancient One	that	it it causes	
	over		(= he is very lean)					
thē' <sup>ns</sup>	deo'nigoñ'ñō'	he'	odiksā'dā'ie <sup>ns</sup> ,	āñēñ'	ne'	noñ'		7
not (it is)	his mind happy is	(because)	they child have,	one would	that	perhaps		
				think				
heniio'dēñ'	ne'	ne'	hosheie'o <sup>ns</sup> ,					8
so it is in	that	the	he is jealous					
	state							
Da',	o'nē <sup>ns</sup>	ne'ho'shoñ'	niio'dēñ'āñdie'	he'	niio'we'	o'nē <sup>ns</sup>		9
So,	now	only thus	so it continued	where	so it is	now		
			to be		dis-tant			
wā'oñwāñde <sup>ns</sup>	ne'	Hagō <sup>ns</sup> 'teí	ne'	ne'	ā'au'wā'wēññi' <sup>ns</sup> sak,	Da',		10
he pointed it out	the	he Ancient	the	that	they should seek to divine	so,		
		one			his word			
o'nē <sup>ns</sup>	gagwe'go <sup>ns</sup>	ne'	hēñnoŋgwe'shoñ' <sup>ns</sup>	o'	ne'ho'shoñ'	hodii-		11
now	it all	the	they (m.) man-being	individually (are)	only thus	they (m.)	habitually	

motion]. So now all the people severally continued to do nothing else but to assemble there. Now they there continually sought to divine his Word. They severally designated all manner of things that they severally thought that he desired. After the lapse of some time, then, one of these persons said: "Now, perhaps, I myself have divined the Word of our chief, the excrement. And the thing that he desires is that the standing tree belonging to him should be uprooted, this tree that stands hard by his lodge." The chief said: "Gwā'" [expressing his thanks].

So now the man-beings said: "We must be in full number and we must aid one another when we uproot this standing tree; that is, there must be a few to grasp each several root." So now they uprooted it and set it up elsewhere. Now the place whence they had uprooted the tree fell through, forming an opening through the sky earth. So now, moreover, all the man-beings inspected it. It was curious;

- 1 e'is, Dīiawī<sup>o'</sup> o'ne<sup>o'</sup> ne'ho' hoñwa<sup>wē</sup>ni'sas; gauio'shoñ<sup>'</sup>  
 assemble. Constantly now there they (m.) sought to divine his word. it anything whatsoever
- 2 he' nā'ot hēnmoñwan'thā' ne' nā'ot deodoēñdjoñ'ni'. Gaiñ'  
 where such kind they (m.) it point that such kind of he it needs. Some-  
 of thing out thing
- 3 gwā' nā'ioñmish'e't o'ne<sup>o'</sup> shāā'<sup>dāt</sup> waēñ': "O'ne<sup>o'</sup> noñ'  
 what so it lasted now he (is) one he (is) said: "Now it is, perhaps,  
 person
- 4 nī'ā' wae'dawanoñ wē<sup>o'</sup>t ne' sedwā'sēñ'noñ. Ne' noñ' ne'  
 I personally I have divined excrement's word, the he (is) our chief. That perhaps the  
 personally I have divined excrement's word, the he (is) our chief. That it is, perhaps the
- 5 deodoēñdjoñ'ni' noñ' ne' hagiñiodagwēñ'oñg nēñ'gēñ' ne'  
 he it needs, perhaps, the one it should uproot this is it the
- 6 hodā'it, nēñ'gēñ' dosgēñ'o' gā'it heoñ'we' nī'hono<sup>o'</sup>so't."  
 he has for himself this is it it is near it tree stands where so his lodge stands."
- 7 "Gwā'." waēñ' ne' hā'sēñnowa'ne<sup>o'</sup>.  
 "Thanks." he it said the he chief (is).
- 8 Da'. o'ne<sup>o'</sup> waēñ'ni': "Ē<sup>o'</sup>dwagwego'oñg, dē<sup>o'</sup>dwāie'nāñ'  
 So, now they it said: "We will be in full number, we will assist one another
- 9 no'ne<sup>o'</sup> ē<sup>o'</sup>dwa'niōdāgo' nēñ'gēñ' gā'it. Ne' ne' do'gā'ā'  
 the time we it will uproot this it is it tree stands. That the few it is
- 10 niōñgwe'dage'ā'die' ne' ē<sup>o'</sup>adiie'nāñ' ne' d'jokde'āsho<sup>o'</sup>." Da'.  
 so they man-being in the they it will the each it root several." So,  
 number to each grasp
- 11 o'ne<sup>o'</sup> waā'diniōdā'go' oia'dji' ne'ho' saā'dinio'dē<sup>o'</sup>. O'ne<sup>o'</sup>  
 now they it uprooted elsewhere there- again they (m.) it set up. Now,
- 12 dī'q ho'wā'sēñ't he'oñwe' hodiniōdā'gwē<sup>o'</sup>. auñd'jāga'eñt  
 more- hence it fell where they it have uprooted, it earth perforated  
 over, down
- 13 o'wā'do<sup>o'</sup>. Da'. o'ne<sup>o'</sup> dī'q nā'o' gagwe'go<sup>o'</sup> ne' oñ'gwe'  
 it became, so, now more- verily, it all the man-  
 over, being(s)

below them the aspect was green and nothing else in color. As soon as the man-beings had had their turns at inspecting it, then the chief said to his spouse: "Come now, let us two go to inspect it." Now she took her child astride of her back. Thither now he made his way with difficulty. He moved slowly. They two arrived at the place where the cavern was. Now he, the Ancient, himself inspected it. When he wearied of it, he said to his spouse: "Now it is thy turn. Come." "Ago," she said, "myself, I fear it." "Come now, so be it," he said. "do thou inspect it." So now she took in her mouth the ends of the mantle which she wore, and she rested herself on her hand on the right side, and she rested herself on the other side also, closing her hand on either side and grasping the earth thereby. So now she looked down below. Just as soon as she bent her neck, he seized her leg and pushed her body down thither. Now, moreover, there [i. e., in the hole] floated the body of the Fire-dragon with the white body, and,

wāēnatchi'wāēn'.	O'dianon't'	ganā'daikho <sup>ns</sup> 'shon'	nio'dēn'	ne'		1	
they (m.) looked at it.	It curious (is).	It green-only (is)	so it is	the-			
na <sup>n</sup> 'goñ'.	Ganio'	o'tho'diā'ho'	ne'	hēñmōñtchi'wā'hā',	o'nē <sup>ns</sup> '	2	
below (inside).	So soon as	they had their turns to look	the	they it were-looking at,	then		
hā'o'gwā'	ne'	hā'sēñmowā'ne <sup>ns</sup> '	wāēn':	"Hau'.	o'nē <sup>ns</sup> ' gwā'	3	
also	the	he chief (is).	he it said:	"Come, now,	it seems,		
non' i'	diātachi'wā'no <sup>ns</sup> '.	O'nē <sup>ns</sup> '	wā'ago'sā'dē <sup>ns</sup> '	ne'	goñ'wāk.	4	
per-haps,	we let us two it go to look at.	Now	she her took astride of own back	the	her child.		
O'nē <sup>ns</sup> '	sē <sup>ns</sup> 'go'	ne'ho'	wā'e'.	Skēñno <sup>ns</sup> 'oñ'	i'e'.	Wani'io'	5
Now	with difficulty	there	thither he went.	slowly	he walked	They two arrived	
he'oñwe'	oiā'de'.	O'nē <sup>ns</sup> '	wāatchi'wāēn'	ne'	hā'oñhwa'	ne'	6
where	it always stands,	Now	he it looked at	the	he himself	the-	
Hagē <sup>ns</sup> 'tei.	Ganio'	waogāñ'de <sup>ns</sup> '	o'nē <sup>ns</sup> '	wāēn':	"I's	ne'wā'	7
He Ancient One,	so soon as	he it was weary of	now	he it said,	"Thou next in turn		
satchi'wāēn'	gwā'.	"Ago'."	wā'a'gō':	"Ge'shā'nis	nī'a'.	"	8
do it thou look at	just."	"Ago'."	she it said	"I it fear	I personally"		
"Hau'.	nēñ'.	nio'.	wāēn'.	"satchi'wāēn'."	Da'.	o'nē <sup>ns</sup> '	9
"Come	now,	so let it be	he it said	do thou it look at"	So,	now	
wā'o <sup>ns</sup> 'sho'go'	ne'	i'ios	ne'	gōē',	o'nē <sup>ns</sup> '-kho'	o'dio <sup>ns</sup> 'tchi'	10
she it took in her mouth	the	man the	the	she it wore,	now and	she rested herself on her hand	
ne'	ieñēnsdōñ'gwā'.	o'nē <sup>ns</sup> '-kho'	ne'	sgagā'di'	hā'o'gwā'		11
the	her right side,	now and	the	(the one side, the other side,	also		
o'dio <sup>ns</sup> 'tchi'.	o'dio <sup>ns</sup> 'tehāgwe'nōñ'nī'	dedji'ao <sup>ns</sup> 'gwā'	he'	ieñena <sup>ns</sup> '.			12
she in self rested on her hand.	she her hands closed	both side	where	she it held			
wā'kho <sup>ns</sup> '.	Da'.	o'nē <sup>ns</sup> '	na <sup>n</sup> 'goñ'	wā'oñgāt'ho'.	Ganio'shon'		13
severally,	so,	now	below inside	she it looked at	Just so soon as		

verily, he it was whom the Ancient regarded with jealousy. Now Fire-dragon took out an ear of corn, and verily he gave it to her. As soon as she received it she placed it in her bosom. Now, another thing, the next in order, a small mortar and also the upper mortar [pestle] he gave to her. So now, again, another thing he took out of his bosom, which was a small pot. Now, again, another thing, he gave her in the next place, a bone. Now, he said: "This, verily, is what thou wilt continue to eat."

Now it was so, that below [her] all manner of otgon [malefic] male man-beings abode; of this number were the Fire-dragon, whose body was pure white in color, the Wind, and the Thick Night.

- 1 o'die'noñniák dā'shago'si'nā', o'ne<sup>o</sup>-kho' ne'ho' ho'shagoiā'dēn.  
she bent her head forward he her leg seized, now and there hence he her body cast down.
- 2 Da', o'ne<sup>o</sup> ne'ho' ieiā'doñ'die'. O'ne<sup>o</sup> di'q ne'ho' hāñ'doñ'-  
so, now there her body was falling Now more-over there his body floated
- 3 die' ne' Gaha'ciēndie'thā' Onoñwa<sup>o</sup>dā'ñ<sup>o</sup> Nī'hāñ'do'dē<sup>o</sup> ne'  
along the It Fire Dragon it (is) white so his body is in that kind
- 4 nig<sup>o</sup> kho' nā'e' ne' hoñwa<sup>o</sup>sheā'se'āk ne' Hago<sup>o</sup>teī. O'ne<sup>o</sup>  
that and verily, the he was jealous of him the He-Ancient Now One.
- 5 ne'ho' waāda'go' ne' o'ni'sdā' ne' onēn'o<sup>o</sup>, o'ne<sup>o</sup>-kho' nā'e'  
there he it took out the it ear the it corn, now and, verily,
- 6 o'shaga'oñ. Gānio' wā'eie'nā' o'ne<sup>o</sup> ne'ho' ieniās'dagoñ' wā'-  
he her it gave. So soon she them took now there her bosom in she them
- 7 aūñ'iā't. O'ne<sup>o</sup> o'ia' ne'wā' ne' gā'niga'dā' niwā'ñ<sup>o</sup>,  
placed Now it next in order that the it mortar so it is small in size,
- 8 ne'-kho' ne' hetgēñ'oñ' ne' gā'niga'dā', dedjiā'o<sup>o</sup> o'shaga'oñ.  
that and the upper (one) the it pestle, both he her gave them (= it mortar) to,
- 9 Da', o'ne<sup>o</sup> a'e' o'ia' daāda'go' haniās'dagoñ', ne' ne'wā'  
So, now again it other he it took out his bosom in, that next in order
- 10 ne' gāna<sup>o</sup>djā' niwā'ñ<sup>o</sup>. O'ne<sup>o</sup> a'e' o'ia'-kho' ne' ne'wā'  
the it pot so it small in size is, Now again it and the next in order
- 11 ne' o'neñ'iā' o'ne<sup>o</sup> o'shaga'oñ'. O'ne<sup>o</sup> wačn'<sup>o</sup>: "Ne' nā'e'  
the it bone (is) now he it her gave to Now he it said: "That, verily,
- 12 ē<sup>o</sup>seg'seg."  
that it will be in the habit of eating."
- 13 Da', o'ne<sup>o</sup> he' niidie'ē<sup>o</sup> ne' e'dā'ge' hadi'na'ge' ne'  
So now where so it is being done the below they (m.) are the dwelling
- 14 hoñnondiā'dāt'go's ho'dio'dē<sup>o</sup>; ne' ne' Gaha'ciēndie'thā'  
they are otgon-bodied (are malefic) of all kinds, that the It Fire Dragon
- 15 Onoñwa<sup>o</sup>dā'ñ<sup>o</sup> Nī'hāñ'do'dē<sup>o</sup>, kho' ne' Gā'hā', ne' gwā'ho'  
it white (is) so his body is in kind, and the It Wind, that next to it
- 16 ne' Deiodā'sondā'ko<sup>o</sup>.  
the It Thick Night.



Now, they, the male man-beings, counseled together, and they said: "Well, is it not probably possible for us to give aid to the woman-being whose body is falling thence toward us?" Now every one of the man-beings spoke, saying: "I, perhaps, would be able to aid her." Black Bass said: "I, perhaps, could do it." They, the man-beings, said: "Not the least, perhaps, art thou able to do it, seeing that thou hast no sense [reason]." The Pickerel next in turn said: "I, perhaps, could do it." Then the man-beings said: "And again we say, thou canst not do even a little, because thy throat is too long [thou art a glutton]." So now Turtle spoke, saying: "Moreover, perhaps, I would be able to give aid to the person of the woman-being." Now all the man-beings confirmed this proposal. Now, moreover, Turtle floated there at the point directly toward which the body of the woman-being was falling thence. So now, on the Turtle's carapace she, the woman-being, alighted. And she, the woman-being, wept there. Some time

Da',	o'ne <sup>na</sup>	waadias'heñ.	Waen'ni':	"Gwe',	geñ'	noñ'		1
so,	now	they (m.) held a council.	They it said:	"Well,	can it be	perhaps		
da'a'on'	aedwagwe'ni'	aethiia'dage'ha'	ni'ge <sup>na</sup>	ne'	igon'gwe'			2
not it possible (fs)	we should be able to do so	we her should aid	such it is	the	she man-being (fs)			
daieia'don'die'?	O'ne <sup>na</sup>	ha'de'ion	hadi'snie's,	heñinoñ'do <sup>na</sup> :	"I',			3
thence her body is falling?	Now	every one of them	they (m.) spoke,	they (m.) it said	"I',			
noñ'	agegwe'ni'	akheia'dage'ha'.	Oga'gwa'	waen':	"I',			4
perhaps,	I it could do	I her could aid."	It Black Bass,	he it said	"I',			
noñ'	agegwe'ni'.	Waen'ni':	"De'osthoñ'	noñ'	de'sagwe'niõñ',			5
perhaps,	I it could do."	They it said	"Not a little,	per- haps,	thou art able to do it,			
so'dji'	de'su'ni'go <sup>na</sup> ."	Ne'	ne'wa'	ne'	Sgeñdjes'	waen':		6
because (too utterly)	thou hast no sense."	That	next in order	the	I Pickerel (=it fish long)	he it said:		
"I',	noñ'	agegwe'ni'.	Waen'ni'	kho'	a'e':	"De'osthoñ'		7
"I',	per- haps,	I it could do."	They it said	and	again:	"Not a little		
de'sagwe'niõñ',	so'dji'	sania'do'wis."	Da',	o'ne <sup>na</sup>	ne'	ne'wa'		8
thou hast no sense,	because (too utterly)	thou art a glutton."	So,	now	that	next in order		
waä'sniet	ne'	ha'no'wa'	waen':	"I'	di'q	noñ'	agegwe'ni'	9
he spoke	the	it turtle	he it said,	"I',	more over,	per- haps,	I it could do	
akheia'dage'ha'	ne'	igon'gwe'.	O'ne <sup>na</sup>	gagwe'go <sup>na</sup>	waadii-			10
I her could aid	the	she man-being (fs)	Now	it all	they con- firmed			
wäni'äd.	O'ne <sup>na</sup>	di'q	ne'ho'	ha'sko'	he'õñwe'	odogẽ <sup>na</sup> 'do <sup>na</sup>	ne'	11
(the) matter.	Now,	more over,	there	he floated	the where	it is objective	the point	
daieia'don'die'	ne'	igon'gwe'.	Da',	o'ne <sup>na</sup>	ne'ho'	ga'nowa'ge'		12
thence her body is falling	the	she man-being fs.	So,	now	there	it turtle on		
o'die'dion'dä't.	O'ne <sup>na</sup>	di'q	ne'ho'	wä'o's'daen'	ne'	igon'gwe'.		13
she alighting stepped.	Now,	more over,	there	she wept	the	she man-being fs.		

afterward she remembered that seemingly she still held [in her hands] earth. Now she opened her hands, and, moreover, she scattered the earth over Turtle. As soon as she did this, then it seems that this earth grew in size. So now she did thus, scattering the earth very many times [much]. In a short time the earth had become of a considerable size. Now she herself became aware that it was she herself, alone seemingly, who was forming this earth here present. So now, verily, it was her custom to travel about from place to place continually. She knew, verily, that when she traveled to and fro the earth increased in size. So now it was not long, verily, before the various kinds of shrubs grew up and also every kind of grass and reeds. In a short time she saw there entwined a vine of the wild potato. There out of doors the woman-being stood up and said: "Now, seemingly, will be present the orb of light [the sun], which shall be called the

1	Gaiñ'gwā·	nā'ioñ'nishe't	o'nē <sup>h</sup>	wā'agosshā'v't	ne'	ie'ā'	gwa'v'
	Somewhat	so long it lasted	now	she it remembered	the	she it held,	seemingly
2	ne' <sup>h</sup>	oe'v'dā'.	O'nē <sup>h</sup>	wā'o <sup>h</sup> 'teagwai'si',	o'nē <sup>h</sup> -kho'	di'q	ne' <sup>h</sup> 'ho'
	the	it earth.	Now	she her hand opened,	now and	more over	there
3	o'dioñdo'gwāt	ne'	ga'no'wā'ge'.	Ganio'	ne' <sup>h</sup> 'ho'	nā'e'ie'	agwā's
	she it scattered	the	it turtle on.	So soon as	thus	so she it did	very (just)
4	gwa'v'	na'e'	o'wado'diak	nēñ'gēñ'	ne'	oe'v'dā'.	Da', o'nē <sup>h</sup>
	seemingly	verily,	it grew	this it is	the	it earth.	So, now
5	we'so'	ne' <sup>h</sup> 'ho'	nā'e'ie'	o'dioñdo'gwāt	ne'	oe'v'dā'.	Dā'djia'shoñ
	much (it is)	thus	so she it did	she it scattered	the	it earth.	In a very short time only
6	o'nē <sup>h</sup>	gaiñ'gwā'	nioēñ'djā'	o'wā'do <sup>h</sup> .	O'nē <sup>h</sup>	wā'eñmi'na'dog	
	now	somewhat	so it earth is large	it became.	Now	she it noticed	
7	he'	gaon'hon'	gwa'v'shoñ	ie'cioñ'nis	nēñ'gēñ'	ne'	ioēñ'djā'de'
	where	she herself	seemingly only	she it makes	this it is	the	it earth is present.
8	Da',	o'nē <sup>h</sup>	na'e'	gēñ's	deiagodawēñ'nie'	diawē <sup>h</sup> 'o <sup>h</sup> .	Gono <sup>h</sup> 'do <sup>h</sup>
	So,	now,	verily,	essentially	she is traveling about	without ceasing.	She it knew
9	ne'	na'e'	o'wado'diak	ganio'	deiagodawēñ'nie'.	Da',	o'nē <sup>h</sup>
	that,	verily,	it grew	so soon as	she would travel about.	So,	now,
10	di'q	de'noñmi'she'oñ'	o'nē <sup>h</sup>	na'e'	o'skawā'shoñ'o <sup>h</sup>	o'wēñna <sup>h</sup> .	
	more-over,	it did not last long	now,	verily,	it bush of various kinds	they (z.)	
11	do'diak,	ne'-kho'	ne' <sup>h</sup>	hā'deio'eo'v'dage'.	Dā'djia'shoñ'	o'nē <sup>h</sup>	
	grew up,	that and	the	every grass (plant) in number.	In a very short time only	now	
12	wā'e'gē <sup>h</sup>	owadāse'	ne' <sup>h</sup>	onēñ'no <sup>h</sup> 'dā'-oñ'we'	o'o <sup>h</sup> 'sa'.	O'nē <sup>h</sup> ,	ne' <sup>h</sup>
	she it saw	it is entwined	the	it wild potato (native)	it vine.	Now,	the
13	iāgoñ'gwe'	ne' <sup>h</sup> 'ho'	a'sde'	o'die'dā't,	o'nē <sup>h</sup> -kho'	wā'a'gē <sup>h</sup> '	O'nē <sup>h</sup>
	she man-being	there	out of doors	she stood up,	Now and	she it said:	"Now,
14	gwa'v'	ē <sup>h</sup> gāñ'gwa'ā'k	ne' <sup>h</sup>	ēñdek'ha'	ē <sup>h</sup> gāñas'oñg."	Dogē <sup>h</sup> 's	sede <sup>h</sup> '.
	seemingly,	it luminary will be present,	the	day pertaining to	it will be called."	It is true	early in

diurnal one." Truly now, early in the morning, the orb of light arose, and now, moreover, it started and went thither toward the place where the orb of light goes down [sets]. Verily, when the orb of light went down [set] it then became night, or dark. Now again, there out of doors she stood up, and she said, moreover: "Now, seemingly, next in order, there will be a star [spot] present here and there in many places where the sky is present [i. e., on the surface of the sky]." Now, truly, it thus came to pass. So now, there out of doors where she stood she there pointed and told, moreover, what kind of thing those stars would be called. Toward the north there are certain stars, severally present there, of which she said: "They-are-pursuing-the-bear they will be called." So now, next in order, she said another thing: "There will be a large star in existence, and it will rise customarily just before it becomes day, and it will be called, 'It-brings-the-day.'" Now, again she pointed, and again she said: "That cluster of stars yonder will be called 'the Group Visible.' And they, verily,

djia'	o'ne <sup>n</sup>	dagaä'gwit'ge <sup>n</sup> t.	o'ne <sup>n</sup>	di'q	ho'wa'den'di'	he'	ga'ä-	1	
morn- ing	now	thence it luminary came forth,	now	more- over	it started	where	it luminary		
gwä <sup>n</sup> 's-gwä'	ho'we'	Ne'	no'ne <sup>n</sup>	ho'ga'ä'gwä <sup>n</sup> t	o'ne <sup>n</sup>	wäi'	2		
sets direction	thither it went.	That	the time	thither it orb of light set	now	of course			
wä'o'gä'	O'ne <sup>n</sup>	a'e'	ne''ho'	a'sde'	o'die'dä't.	wä'a'ge <sup>n</sup>	di'q:	3	
it became night.	Now	again	there	out of doors	she stood up,	she it said	more- over.		
"O'ne <sup>n</sup>	gwä'	ne'wä'	e <sup>n</sup> gadji'so <sup>n</sup> 'deonniöng	he'	gäo <sup>n</sup> 'hia'de."			4	
"Now	seem- ingly	next in order	it star will be present plurally	where	it sky is present."				
O'ne <sup>n</sup>	doge <sup>n</sup> 's	ne''ho'	niäwe <sup>n</sup> 'o <sup>n</sup> .	Da'	o'ne <sup>n</sup>	as'de'	he'o <sup>n</sup> we'	i'iet	5
Now	it is true, indeed,	thus	so it came to pass.	So,	now	out of doors	the place where	she stood	
ne''ho'	wä'o <sup>n</sup> 'tead <sup>n</sup> '	wä'a'ge <sup>n</sup>	di'q	ne'	na <sup>n</sup> 'ot	e <sup>n</sup> gäiaso'o <sup>n</sup> g	hoi'	6	
there	she pointed with her finger,	she it said	more- over	that	such kind of thing	it will be called	those		
ge <sup>n</sup>	gadji'so <sup>n</sup> 'dä'sho <sup>n</sup> '	Otho'we'ge'-gwä'	ne''ho'	gadoge <sup>n</sup> 'no <sup>n</sup> '	ne'			7	
it star is severally.	It is cold	direction	there	it is certain one severally	the				
gadji'so <sup>n</sup> 'de'o <sup>n</sup> niö <sup>n</sup>	ne'	ne'	"Niä'gwäi'	hadishe'	e <sup>n</sup> gäiaso'o <sup>n</sup> g."			8	
it star is present (fixed) plurally	that	the	"Bear	they (n) are pursuing it	it will be called."				
wä'a'ge <sup>n</sup>	Da'	o'ne <sup>n</sup>	o'ä'	ne'wä'	wä'a'ge <sup>n</sup> :	"Ne'	ne'	9	
she it said.	So,	now	it other (is)	next in order	she it said:	"That it is	the		
e <sup>n</sup> gowanä'o <sup>n</sup> g	gadji'so <sup>n</sup> 'dä'	e <sup>n</sup> ge <sup>n</sup> 'k.	e <sup>n</sup> gä'ä'gwit'ge <sup>n</sup> 'seg	tho'ha'				10	
it will be large	it star	it will be	it will be in the habit of rising	nearly					
ge <sup>n</sup> 's	ne'	e <sup>n</sup> io'he <sup>n</sup> t	ne'	e <sup>n</sup> gäiaso'o <sup>n</sup> g	Tge <sup>n</sup> nd'en'withä."	O'ne <sup>n</sup>		11	
custom- arily	the	it will become day	that	it will be called	It day brings'	Now			
o'ä'	wä'o <sup>n</sup> 'tead <sup>n</sup> '	a'e'-kho'	wä'a'ge <sup>n</sup> :	"Ne'	hi'ge <sup>n</sup> '	wä'go'sot		12	
it other	she pointed her finger,	again	and	she it said:	"That	that one it group is present,			
odji'so <sup>n</sup> 'dä'sho <sup>n</sup> '	ne'	e <sup>n</sup> gäiaso'o <sup>n</sup> g.	Gatgwä'dä'	Ne'	na'e,			13	
it star (is) severally	that	it will be called,	It cluster is present.	That,	verily				

will know [will be the sign of] the time of the year [at all times]. And that [group] is called 'They-are-dancing.' So now, still once more, she spoke of that [which is called] 'She-is-sitting.' [She said]: 'Verily, these will accompany them [i. e., those who form a group]. 'Beaver its-skin-is-spread-out,' is what these shall be called. As soon, customarily, as one journeys, traveling at night, one will watch this [group].' Some time after this, she, the Ancient-bodied, again spoke repeatedly, saying: 'There will dwell in a place far away man-beings. So now, also, another thing; beavers will dwell in that place where there are streams of water.' Indeed, it did thus come to pass, and the cause that brought it about is that she, the Ancient-bodied, is, as a matter of fact, a controller [a god].

So now, sometime afterward, the girl man-being, the offspring of the Ancient-bodied, had grown large in size. And so now there was also much forest lying extant. Now near by there was lying an

- 1 *hī'gēn'* *ē<sup>h</sup>gāiēnde'iaik* *he'* *nīwadoshī'ne's* *ne'* *gāia'so<sup>h</sup>* *hī'gēn'*  
 that one it will know (it will be where just this year is in its that it is called hī'gēn'  
 (the sign of it.) course this one  
 2 *De'hoimōnū'gwē<sup>h</sup>*. *Da'*, *ā'so<sup>h</sup>* *sgāt'* *ne'* *ne'wā'* *hī'gēn'*  
 They are dancing. So, still one it is that next in hī'gēn'  
 order this one  
 3 *leniū'ciot.* *Ne'* *na'e'* *hī'gēn'* *ē<sup>h</sup>wēne'seg* *nigē<sup>h</sup>* *ne'*  
 That verily this one it will accompany nigē<sup>h</sup> ne'  
 them that is the  
 to stay  
 4 *haditgwā'dā'*. *Na<sup>h</sup>gāiā'go<sup>h</sup>* *Gā'sā'do<sup>h</sup>* *ne'* *ē<sup>h</sup>gāiaso'ōng* *hī'gēn'*.  
 they (m.) are a Beaver (Rodent)er) It spread that it will be called this it is.  
 cluster (sixed). skin is  
 5 *Gānio'* *gēn's* *dē<sup>h</sup>ioñthā'āk* *ne'* *ē<sup>h</sup>ioñtgā'io<sup>h</sup>* *hī'gēn'* *dē<sup>h</sup>ioñda-*  
 So soon as custom- one will start to that one will watch it this it is one will  
 arily travel  
 6 *wēn'nie'* *ne'* *sōñ'e<sup>h</sup>*. *Gāin'gwā'* *nīo'we'* *a'e'* *wā'e'snie'cioñ'*  
 travel the night (it is). Somewhat so it is dis- again She spoke repeatedly  
 tant  
 7 *ne'* *Eiā'dagē<sup>h</sup>teī'*. *wā'a'gē<sup>h</sup>*; *ē<sup>h</sup>hadina'gēg'* *ne'* *oñ'gwe'*  
 the she Ancient- They (m.) will dwell the man-being(s)  
 bodied (is). habitually  
 8 *we'ē<sup>h</sup>* *he'ōñwe'*. *Da'*, *o'ia'* *kho'* *ē<sup>h</sup>gāiā'gēg'* *ne'* *na<sup>h</sup>gāiā'go<sup>h</sup>*  
 far the place So, it other and it (z.) will dwell the  
 where. (is) habitually  
 9 *hoñwē'gwā'* *he'ōñwe'* *tgē<sup>h</sup>hānde'nio<sup>h</sup>*. *Dogē<sup>h</sup>* *ne'ho'* *nīia-*  
 place direction the place there it stream is It is true this so it  
 where. plurally present.  
 10 *wē<sup>h</sup>o<sup>h</sup>* *ne'* *ne'* *gāioñ'nī'* *he'* *lewēñnī'io'* *sē<sup>h</sup>ē<sup>h</sup>* *ne'*  
 came to pass that the it it causes for that She Master (is) it matter of fact (is) the  
 (where)  
 11 *Eiā'dagē<sup>h</sup>teī'*.  
 she Ancient-  
 bodied (is).  
 12 *Da'*, *o'ne<sup>h</sup>* *gāin'gwā'* *nā'ioñ'nishe't* *o'ne<sup>h</sup>* *we'so'* *iegowā'ne<sup>h</sup>*  
 So, now somewhat so it is (long) now much she large (is)  
 fasted (it is)  
 13 *nēn'gēn'* *ne'* *iagōñ'gwe'*. *Eiā'dagē<sup>h</sup>teī'* *goa'wāk.* *Da'*, *o'ne<sup>h</sup>*  
 this it is the she man- she Ancient- her So, now  
 being, bodied offspring,  
 14 *kho'* *we'so'* *ga'hā'dāie<sup>h</sup>*. *Da'*, *o'ne<sup>h</sup>* *do'sgēñ'o<sup>h</sup>shoñ'* *ne'ho'*,  
 and much it forest lies, So, now near by only, there  
 (it is)

uprooted tree, whereon it was that she, the child, was always at play. Customarily she swung, perhaps; and when she became wearied she would descend from it. There on the grass she would kneel down. It was exceedingly delightful, customarily, it is said, when the Wind entered; when she became aware that the Wind continued to enter her body, it was delightful.

Now sometime afterward the Ancient-bodied watched her, musing: "Indeed, one would think that my [man-being] offspring's body is not sole [i. e., not itself only]. "Ho," she said, "hast thou never customarily seen someone at times?" "No," said the girl child. Then she, the Ancient-bodied, said: "I really believe that one would think that thou art about to give birth to a child." So now, the girl child told it, saying: "That [I say] there [at the swing] when, customarily, I would

gāi'ōnga'sā'de	ne'	ne'	he'ōnwe	djiot'goñt	gotga'nie	ne'	1	
it upturned tree	that	the	the place where	at all times	she is playing	the		
ieksā'ā.	Ne'	gēn's	godoñwi'dā'do"	noñ'.	O'nē"	gēn's	2	
she child.	That (it is)	custom- arily	she it was swinging on	perhaps.	Now	custom- arily		
gotē <sup>0</sup> 'do"	o'nē"	ne'ho	wā'ēñdiā'dē't.	Ogeo'dja'ge	ne'ho		3	
she was wearied	now	there	she descended (clay down)	On the grass	there			
o'diondoshō'don'.	Odo'kdā'gī.	ia'gē"	gēn's	os'gas	ne'		4	
she got on her knees.	It is at the extreme,	it is said,	custom- arily	it gives pleasure	that			
no'nē"	daga'iint.	ne'ho	o'nē"	gēn's	wā'ēñi'na'dog	ne'	5	
(the time (now)	it it en- tered,	there	now	custom- arily	she it noticed (felt)	the		
o'nē"	ēiā'dāgon'	hewē'thā'	ne'	gā'hā'	ne'	ne'	os'gas.	6
now	her body in	thither it is entering	the	It wind,	that	the	it gives pleasure	
O'nē"	gāñ'gwā'	nā'ioñi'she't	o'nē"	wā'ega'ēñ'ioñ'	ne'		7	
Now,	somewhat	so it lasted	now	she it watched	the			
legē <sup>0</sup> 'tei'	wā'ēñ'	agwa's	āiē"	thē <sup>0</sup> 'ē"	de'djagoiā'do'sgā'ā		8	
she Ancient one	she mused	just	one would think	not it is	her body is sole			
ne'	khe'a'wāk.	"Ho'."	wā'a'gē"	"He <sup>0</sup> 'gē"	gē <sup>0</sup> '	dewēñ'do"	9	
the	my (anthropo)s child	"Oh,"	she it said,	Not	is it	not ever		
gēn's	de'soñga'	de'she'gē <sup>0</sup> 't	"Thē <sup>0</sup> 'ē"	wā'a'gē"	ne'	eksā'ā.	10	
custom- arily	someone	than soest one customarily	"Not it is,"	she it said	the	she child		
O'nē"	wā'a'gē"	ne'	legē <sup>0</sup> 'tei'	"Āiē"shoñ'	ēñ'sade'don'.	gī'	11	
Now	she it said	the	she Ancient one	"One would think only	to a child,	think,		
āñ' noñ'.	Da'.	o'nē"	wā'ōñthiu'wi'	ne'	eksā'ā.	wā'a'gē"	12	
per- haps,	prob- ably,	so,	now	she it told	the	she child	she it said	
"Ne'	ne'	ne'ho	gēn's	ne'	o'nē"	o'gade'niō'so'dē"	ne'ho	13
"That	the	there	custom- arily	the	now	I knelt down on my knees	there	
gēn's	o'geni'na'dog	he'	o'wade'no'ñ'dā'	ne'	gā'hā'	ne'	14	
custom- arily	I it felt	where	it itself buried	the	It wind	the		

kneel down, I became aware that the Wind inclosed itself in my body." So now, she, the Ancient-bodied, said; "If it be so, I say as a matter of fact, it is not certain that thou and I shall have good fortune."

Sometime afterward then, seemingly, [it became apparent] that two male children were contained in the body of the maiden. And now, verily, also they two debated together, the two saying, it is said, customarily: "Thou shalt be the elder one," "Thee just let it be," so it was thus that they two kept saying. Now, one of them, a male person who was very ugly, being covered with warts, said: "Thou shalt be the first to be born." Now the other person said: "Just let it be thee." Now he, the Warty, said: "Just let it be thee to be the first to be born." "So let it be," said the other person, "thou wilt fulfil thy duty, perhaps, thou thyself." "So be it," verily said he, the Warty. Now, he who was the elder was born. And then in a short time she [the Ancient-bodied] noticed that, seemingly, there was still

- 1 *giá'da'goñ'*, "Da', o'né<sup>u</sup> wá'u'gè<sup>u</sup> ne'<sup>u</sup> Iegé<sup>u</sup>'tei': "Ne'<sup>u</sup> ne'<sup>u</sup>ho'  
my body in" So, now she it said the she Ancient "That it matter  
of fact
- 2 ne'<sup>u</sup> diéngwá'shoñ' áioñgiadáá'shwíio'he't de'oi'wado'gèñ'."  
the if that only be it us good fortune would give it is an uncertain  
matter."
- 3 *Gaiñ'gwá' ná'ioñm'she't o'né<sup>u</sup> ne'<sup>u</sup> gwá'<sup>u</sup> ne'<sup>u</sup> deiksá'á'*  
somewhat so it lasted now that seem- ingly the they (m.) are  
two children
- 4 *dei'no't ne'<sup>u</sup> ne'<sup>u</sup> eia'da'goñ' ne'<sup>u</sup> eia'dase'. Da', o'né<sup>u</sup>-kho'*  
they (m.) two that the her body in the she maiden, so, now and  
are gestating
- 5 *na'e' deodii'hwáge'he<sup>u</sup>, la'do<sup>u</sup>, gi'o<sup>u</sup>, gèñ's: "I's é<sup>u</sup>sego-*  
verily they (m.) two are con- They (m.) it is said, custom- "Thou then wilt  
tending in dispute. two it said, arily.
- 6 *wanèñ'oiñ' "I's gwá'<sup>u</sup>, nigé<sup>u</sup> gèñ's ia'do<sup>u</sup>, O'né<sup>u</sup> ne'<sup>u</sup>*  
be the larger "Thou just" that is custom- they (m.) Now the  
elder one." arily. two said.
- 7 *sháá'dát ne'<sup>u</sup> agwá's háet'gè<sup>u</sup>, ne'<sup>u</sup> ne'<sup>u</sup> hono'hi'dáe' waèñ'<sup>u</sup>;*  
one he is that very he is ugly, that the he is covered with he it said:  
person warts (pimples)
- 8 "I's é<sup>u</sup>tendie'é<sup>u</sup>t é<sup>u</sup>séñna<sup>u</sup>'gät," O'né<sup>u</sup> ne'<sup>u</sup> sháá'dát waèñ'<sup>u</sup>;  
"Thou thou wilt take thou wilt be born." Now the one he is a he it said:  
the loud person
- 9 "I's gwá'<sup>u</sup>, O'né<sup>u</sup> ne'<sup>u</sup> Hono'hi'dáe' waèñ'<sup>u</sup>; "I's gwá'<sup>u</sup>  
"Thou just," Now, the He Warty he it said, "Thou just
- 10 é<sup>u</sup>tendie'é<sup>u</sup>t é<sup>u</sup>séñna<sup>u</sup>'gät," "Nio'<sup>u</sup>, waèñ'<sup>u</sup> ne'<sup>u</sup> sháá'dát,  
thou wilt be that will be "So be it," he it said the one he is a  
the first born."
- 11 "é<sup>u</sup>sí'wáio'is gwá'<sup>u</sup>, noiñ' ná<sup>u</sup> í'sá' "Nio'<sup>u</sup>, ná'e' waèñ'<sup>u</sup>  
"thou it wilt fulfill just, per- this thou per- "So be it," verily he it said  
haps, sonally."
- 12 ne'<sup>u</sup> Hono'hi'dáe', O'né<sup>u</sup> waéñna<sup>u</sup>'gät nigé<sup>u</sup> ne'<sup>u</sup> hago'wané<sup>u</sup>,  
the He Warty, Now he is born this it is the he large one.

another to be born. The other had been born only a short time when this one was also born. They had been born only a very short time when their mother died. There, verily, it is said that he, the Warty, came forth from the navel of his mother. So now, verily, she, the Ancient-bodied, wept there. Not long after this, verily, she gave attention to the twins. As soon as she finished this task she made a grave not far away, and so she there laid her dead offspring, laying her head toward the west. So now, moreover, she talked to her. She, the Ancient-bodied, said: "Now, verily, thou hast taken the lead on the path that will continue to be between the earth here and the upper side of the sky. As soon as thou arrivest there on the upper side of the sky thou must carefully prepare a place where thou wilt continue to abide, and where we shall arrive." Now, of course, she covered it.

Dá'djiá'	o'né <sup>0</sup> -k'ho'	wá'ēnmi'na <sup>0</sup> dog	ne'	o'ia'	gwáw'	á'so <sup>0</sup> '	1
In a short time	now and	she-it noticed	the	it other	soon-ingly	still	
ē <sup>0</sup> na' <sup>0</sup> gáit.	Dá'djiá' <sup>0</sup> shoñ'	hona <sup>0</sup> gá'do <sup>0</sup> '	o'né <sup>0</sup> '	ne'	ne'wá'	2	
he will be born.	In a short time only	he is born	now	that	next in order		
waēnma <sup>0</sup> 'gáit.	Dá'djiá' <sup>0</sup> shoñ'	nina <sup>0</sup> gá'do <sup>0</sup> '	o'né <sup>0</sup> '	wá'áí'ē'	ne'	3	
he was born.	In a short time	they in two are born	now	she shed	the		
shagodino <sup>0</sup> 'ē <sup>0</sup> .	Ne' <sup>0</sup> ho'	na'e'	gí' <sup>0</sup> o <sup>0</sup> '	ne'	Hono <sup>0</sup> 'hí'dáē'	4	
she their mother is.	There,	na'e'	it is said,	the	He Warty		
daáá'gē <sup>0</sup> 't	he'	dūāgo'she <sup>0</sup> 'dot	ne'	hono <sup>0</sup> 'ē <sup>0</sup> '	Da', o'né <sup>0</sup> '	na'e'	5
he came forth	where	just she has her navel	the	his mother,	so, now	verily	
wá'ōñ'sdāē <sup>0</sup> '	ne'	Eiá'dagē <sup>0</sup> 'tēi'	The <sup>0</sup> 'ē <sup>0</sup> '	dá'noñmi'she <sup>0</sup> 'o <sup>0</sup> '	o'né <sup>0</sup> '	6	
she wept	the	She Ancient-bodied.	Not it is	it lasted	now		
na'e'	o'thoñwadi'snie'	ne'	dei'khé <sup>0</sup> '	Ganio <sup>0</sup> '	wá'ōñdiēmo <sup>0</sup> 'kdē <sup>0</sup> '	7	
verily	she them cared for	the	they in two are twins,	So soon as	she completed her task		
o'né <sup>0</sup> '	na'e'	wá'eiadoñ'ni'	dosgēñ <sup>0</sup> 'o <sup>0</sup> 'shoñ'	da',	ne' <sup>0</sup> ho'	wá'ago-	8
now	verily	she made a cave (hole)	just near by,	so,	there	she	
ia'shēñ'	ne'	gōñ'wák-gēñ'ōñ'	he'	gūā'gwē <sup>0</sup> 's-gwá'	ne' <sup>0</sup> ho'	9	
her laid	the	her offspring	was,	where it sun sets	direction there		
wá'agogoēñ'	Da',	o'né <sup>0</sup> '	dí'q	wá'agothá'hás,	Wá'a'gē <sup>0</sup> '	ne'	10
she her scalp-head	so,	now,	more-over	she her talked to,	she-it said	the	
Eiá'dagē <sup>0</sup> 'tēi':	"O'né <sup>0</sup> '	i's	na'e'	o'sathá'hoñ'dē <sup>0</sup> '	neñ'gēñ'	he'	11
She Ancient-bodied:	"Now	thou	verily	thou it path hast taken	this-it is	where	
ioēñ'djāē'	gāōñ'há'ge'	hē <sup>0</sup> iothá'hinoñ'ōng.	Ganio <sup>0</sup> '	ne' <sup>0</sup> ho'		12	
it earth is present	sky on	it path will have its course,	so soon as	there			
hē <sup>0</sup> 'ēio'	ne'	gāōñ'há'ge'	ē <sup>0</sup> 'se'ēioñni'noñ'	he'ōñwe'	ē <sup>0</sup> 'sī'di-	13	
thou wilt arrive	the	sky on	thou wilt make preparations	the place where	thou wilt		
ōñ'dá'k,	i'-k'ho'	he'ōñwe'	hē <sup>0</sup> 'hagwá'io <sup>0</sup> '	O'né <sup>0</sup> '	wá'í'	14	
continue to abide,	we two we and	the place where	there we shall arrive,	Now	of course		

So, now, only this was left, that she customarily cared for the twins, the two children.

Again, after some time, it is said, the two male children were of large size, and verily, too, they ran about there, customarily. Afterward, the elder one, being now a youth, questioning his grandmother, asked: "Oh, grandmother, where, verily, is my father? And who, moreover, verily, is the one who is my father? Where, moreover, is the place wherein he dwells?" She, the Ancient-bodied, said: "Verily, that one who is the Wind is thy father. Whatever, moreover, is the direction from which the wind is customarily blowing, there, truly, is the place where the lodge of thy father stands." "So be it," replied the youth. So now, verily, the youth stood out of doors, and now he, moreover, observed the direction of the wind, whence it was blowing; and this too he said: "I desire to see my father, and the reason is that

- 1 wā'ōñwe'sā'. Da'. o'né<sup>00</sup> ne'shoñ' we'gēñ' dé<sup>00</sup>wadi'suic' níge<sup>00</sup>  
 she it covered so, now that only it is left she will attend to that it is  
 two persons
- 2 ne' deik'hé<sup>00</sup>, ne' deik'sā'ā'.  
 the they (m.) two the they (m.) two  
 are twins are children.
- 3 Gañ'gwā' a'e' nā'ioñni'sho't o'né<sup>00</sup>, gi'o<sup>00</sup>, deigowa'nēñ ne'  
 somewhat again so it lasted now, it is said, they (m.) two are the  
 large
- 4 deik'sā'ā', o'né<sup>00</sup>-kho' nā'e' deidak'he's, Thā'gēñ'o<sup>00</sup> o'né<sup>00</sup>  
 they (m.) two and, verily, they (m.) two Afterward now  
 are children, run about.
- 5 wāada'ōñ'doñ' ne' hagowa'nēñ, o'né<sup>00</sup> nā'e' haksā'dase'ā'.  
 he it asked the he (is) large, now, verily, he (is) a youth.
- 6 O'shago'ōñ'doñ' ne' ho'sot' wāñ': "Aksot', gañ' dī'q nā'e'  
 He her asked the his grand- he it said "My grand- where more verily,  
 mother mother over
- 7 ne' ha'nī'? Soñ' dī'q kho' nā'e' níge<sup>00</sup> nī' ne' ha'nī'?  
 the he (is) my Who more- and verily that it is the I the he (is) my  
 father over father?
- 8 Gawe' dī'q noñ', gwā'gwā' thana'ge'?' Wā'a'gē<sup>00</sup> ne'  
 Where, more- perhaps, in direction there he dwells " She it said the  
 over,
- 9 Eñ'dage<sup>00</sup>'te'i: "Ne' wai'i hi'gēñ' ne' iñ'ni ne' Gā'hā'.  
 She Ancient- "That of course this the he (is) thy the It Wind,  
 bodied
- 10 Gañ' dī'q gwā'gwā' gēñ's diio'gōñ't' ne' noñ' ne' ho'gwā'  
 Where more- in direc- custom- there it wind that perhaps there direction  
 over tion arily is fixed
- 11 thono<sup>00</sup>'sot ne' iñ'ni." "Nio' wāñ' ne' haksā'dase'ā'.  
 there (is) lodge the he (is) thy "So be it," he it said the he youth,  
 stands father."
- 12 Da'. o'né<sup>00</sup> nā'e' as'de' o'thā'dā't ne' haksā'dase'ā', o'né<sup>00</sup>  
 so, now, verily, out of he stood the he youth, now  
 doors
- 13 dī'q wāat'gā'ioñ' he'ōñwe'gwā' diio'gōñ't' ne' kho' ne'  
 more he it watched the place where there it wind is that and the  
 over in direction coming,
- 14 ha'do<sup>00</sup> ne' ne' de'wagado'ēñ'djoñ'ni' nā'gē<sup>00</sup> ne' ha'nī', ne'  
 he it kept that the I it need I him should the he my that  
 see see see father is,



he would give me aid." Now, he said: "Far yonder stands the lodge of my father, the Wind; he will aid me; he will make the bodies of all the kinds of animal [man-beings]; and by all means still something else that will be an aid to me." So now he started. He had not gone far when in the distance he saw the place where stood the lodge of his father. He arrived there, and there a man-being abode who had four<sup>4</sup> children, two males and two females. The youth said: "I have now arrived. O father, it is necessary that thou shouldst aid me. And that which I need are the game [animals] and also some other things." They were all pleased that they saw him. So now he, the Ancient, their father, said: "So let it be. Truly I will fulfil all of thy require-

diioi <sup>o</sup> 'wā	ne <sup>'</sup>	āgiā'dage <sup>'</sup> hā <sup>'</sup> .	O <sup>'</sup> ne <sup>o</sup>	waēn <sup>'</sup> :	"Hoñwe <sup>'</sup> gwā	1		
there it is reason	the	he me should aid "	Now	he it said	"Where in direction			
thono <sup>o</sup> 'so't	ne <sup>'</sup>	hā'nī	ne <sup>'</sup>	Gā <sup>'</sup> hā <sup>'</sup> ,	ne <sup>'</sup>	ē <sup>'</sup> gīe <sup>'</sup> na <sup>'</sup> wa <sup>'</sup> s,	2	
there his lodge stands	the	he is my father	the	It Wind,	that	he me will aid,		
ē <sup>'</sup> u'cioñi <sup>'</sup>	ne <sup>'</sup>	hā'degamio <sup>'</sup> dage <sup>'</sup> :	tgagon <sup>'</sup>	ā <sup>'</sup> so <sup>'</sup> khō			3	
he it will make	the	every it animal kind (s) in number,	by all means	still and				
hā'gwisde <sup>o</sup> '	gīe <sup>'</sup>	ne <sup>'</sup>	o'ā <sup>'</sup> ,	ne <sup>'</sup>	gagwe <sup>'</sup> go <sup>o</sup>	ē <sup>'</sup> agiā'dage <sup>'</sup> hā <sup>'</sup> .	4	
something	some of them	the	other it is,	that	it all	he me will aid."		
Da <sup>'</sup> ,	o <sup>'</sup> ne <sup>o</sup>	waā <sup>'</sup> deñdi <sup>'</sup> ,	Tho <sup>o</sup> 'ē <sup>'</sup>	de <sup>'</sup> we <sup>'</sup> ē <sup>'</sup>	deawe <sup>'</sup> noñ	o <sup>'</sup> ne <sup>o</sup>	5	
So,	now	he started,	Not it is	far away	he went	now		
waā <sup>'</sup> ge <sup>o</sup> '	hoñwe <sup>'</sup> gwā	tgano <sup>o</sup> 'so't,	O <sup>'</sup> ne <sup>o</sup>	ne <sup>'</sup> ho <sup>'</sup>	waā <sup>'</sup> io <sup>'</sup>	ne <sup>'</sup> ho <sup>'</sup>	6	
he it saw	where in direction	there it lodge stands,	Now	there	he arrived	there-		
he <sup>'</sup> dio <sup>'</sup>	ne <sup>'</sup>	hoñgwe <sup>'</sup> ,	ge <sup>'</sup> o <sup>'</sup>	ni <sup>'</sup> oksa <sup>'</sup> dā <sup>'</sup> ie <sup>'</sup> ,	deñas <sup>'</sup> he <sup>'</sup>	deidji <sup>'</sup>	7	
he abode	the	he man- being is,	four	so many he has chil- dren,	they (m.) two are persons	they (m.) two are male		
na <sup>'</sup> ,	degiās <sup>'</sup> he <sup>'</sup>	degmī <sup>'</sup> o <sup>'</sup> ,	Waēū <sup>'</sup>	ne <sup>'</sup>	haksā <sup>'</sup> dase <sup>'</sup> ā <sup>'</sup> :	"O <sup>'</sup> ne <sup>o</sup>	8	
	they (f.) two are persons	they (f.) two are female,	He it said	the	he youth	"Now		
o <sup>'</sup> gio <sup>o</sup> '	hā'nī <sup>'</sup> ,	ne <sup>'</sup>	ne <sup>'</sup>	dewagadoēñdjoñ <sup>'</sup> nī <sup>'</sup>	āgiā'dage <sup>'</sup> hā <sup>'</sup> ,		9	
I have arrived	oh, my father,	that it is,	the	it me is necessary for	thou me shouldst aid			
Ne <sup>'</sup>	ne <sup>'</sup>	dewagadoēñdjoñ <sup>'</sup> nī <sup>'</sup>	ne <sup>'</sup>	gamio <sup>'</sup> shon <sup>'</sup> o <sup>'</sup>	ne <sup>'</sup> khō <sup>'</sup>	ne <sup>'</sup>	10	
That	the	it me is necessary for	the	it game collective	that and	the		
hā'gwisde <sup>o</sup> '	gīe <sup>'</sup>	ne <sup>'</sup>	o'ā <sup>'</sup> .	Gagwe <sup>'</sup> go <sup>o</sup>	waēñādon <sup>'</sup> hā <sup>'</sup> ēñ		11	
anything	some of them	the	it other "	it all	they were pleased			
ne <sup>'</sup>	wā <sup>'</sup> oñwage <sup>o</sup> '	Da <sup>'</sup> ,	o <sup>'</sup> ne <sup>o</sup>	waēñ <sup>'</sup>	ne <sup>'</sup>	Hage <sup>o</sup> 'tei <sup>'</sup>	ne <sup>'</sup>	12
the	they hā saw,	So,	now	he it said	the	He Ancient	the	

<sup>4</sup> The use of the number four here is remarkable. It seems that the two female children are introduced merely to retain the number four, since they do not take any part in the events of the legend. It appears to the writer that the visiting boy and his warty brother are here inadvertently displaced by the narrator by the substitution of the two girls for the reason given above; owing to his or a predecessor's failure to recall all the parts of the legend. This form has emphasized the importance of the twins to the practical exclusion of the other brothers. In the Algonquian Potawatomi genesis narrative, which, like those of its congeners, appears to be derived from a source common to both Iröpidian and Algonquian narrators, four male children are named as the offspring of the personage here called Wind. For the Potawatomi version consult De Smet, *Oregon Missions*, page 347.

ments in coming here. In the first place, however, I will that these here, ye my children, severally shall amuse yourselves somewhat by running a race. I have a flute for which ye shall contend one with another, whereby ye shall enjoy yourselves. And I say that ye shall make a circuit of this earth here present, and also that ye shall take this flute." So now they stood at the line whence they should start. Now the visiting youth said: "I desire that here shall stand he, the Defender" [the False-face, He-defends-them], that he may aid me." Truly, it thus came to pass; the Defender came and stood there. And now, moreover, the youth said: "And I say that thou must put forth thy utmost speed for that I am going to trail thy tracks." So now truly it did thus come to pass that at all times they two [males] were in the lead throughout the entire distance covered in making the circuit [of the earth]. As soon as they started running he trailed him, and the pace was swift. In a short time now they made a circuit of it. Much did they two [males] outfoot the other two. Now he that

1	hoñwa'ni:	“Nio’.	Do’gê’s	ne’ho’	ẽ’gi’waie’is	na’ot	se’he’die’.
	he their father is	So he it.	Truly	thus	I will fulfill the matter	such kind of thing	thou dost in coming.
2	Ne’	gwa’	ia’e’	i’	ẽ’tgẽno’do’	osthoñ’	ẽ’swatga’nie’
	That	seen- inly	in the first place	I	It will do	it little	ye will amuse yourselves
3	nẽ’n’gẽn’	gwa’wã’kshon’o’		ne’	ne’	dẽ’swẽn’dat.	Agie’ <sup>o’</sup>
	this it is	I am parent of you children		that	the	ye will run (a race).	I it have
4	ne’	ieo’dawã’s’tã’	ne’	ne’	ẽ’swasge’ha’	ne’	ne’
	the	one uses it for blow- ing (a flute).	that	the	ye it will contend for	that	the
5	doñ’nia’t.	Ne’	ne’	dẽ’swathwada’sẽ’	nẽ’n’gẽn’	he’	ieoñ’djadẽ’.
	amuse your- selves.	That	the	ye will make a circuit of it	this it is	where	it earth is present.
6	ne’kho’	ne’	ẽ’swa’ã’	nẽ’n’gẽn’	ne’	ieo’dawã’s’tã’.	Da’.
	that and	the	ye will take with you	this it is	the	one uses it for blow- ing (a flute).”	So,
7	o’ne’ <sup>o’</sup>	ne’ho’	o’tthadi’dã’t	he’oñwe’	ẽ’theñe’sgã’.	Da’.	o’ne’ <sup>o’</sup>
	now	there	they (m.) stood up	the place where	they (m.) will start from the line.	So,	now
8	wañ’	ne’	haksã’dase’ã’:	“Ne’	ne’	dewagadoñdjoñ’ni’	
	he it said	the	he youth.	“That	the	it me is necessary for	
9	ne’kho’	daã’dã’t	ne’	Shagodiowe’go’wã	ne’	ne’	aãgiã’dagie’-
	here	he should stand	the	He Them Defends (He Whirlwind)	that	the	he should aid me.”
10	“hã’.	Do’gê’s	ne’ho’	na’ã’we’ <sup>o’</sup> :	ne’ho’	o’tthã’dã’t	ne’ <sup>o’</sup>
	It is true	thus	thus	so it came to pass;	there	he stood up	the
11	Shagodiowe’go’wã.	O’ne’ <sup>o’</sup>	dĩ’q	wañ’	ne’	haksã’dase’ã’:	
	He Them Defends (He Whirlwind)	Now	more- over	he it said	the	he youth:	
12	“Ne’	ne’	ẽ’tsadia’noãt	ne’	nigẽ’ <sup>o’</sup>	ne’	ẽ’goñia’nondã’.
	“That it is”	the	thou must exert thy best speed	that	so it is	the	I will trail thy tracks.”
13	Da’.	o’ne’ <sup>o’</sup>	do’gê’s	ne’ho’	na’ã’we’ <sup>o’</sup>	ne’	dãwẽ’ <sup>o’</sup>
	So,	now	it is true	thus	so it came to pass	that	continually they (m.) two were in the lead

<sup>o</sup>This is the Seneca name for the Hadu’<sup>o’</sup> of the Onondagas.

carried the flute gave it to his father. Now he, the Ancient, took it and also said: "Now, of course, truly thou hast won from me all the things that thou desirest that I should do for thee." Now, moreover, he there laid down a bundle, a filled bag that was very heavy. So now, verily, he gave to his son, to the one who came from the other place, this bundle and also this flute that he had won, and he also said: "I say that this shall belong to you both equally, to thee and thy younger brother." So now the youth took up the bundle and bore it on his back by means of the forehead burden strap. So now he traveled along to a place where he became tired and the sack began to be heavy. So now he exclaimed, "It may be, perhaps, that I should take a rest." And so now he sat down and also examined it [the bag]. He thought, "Let me, indeed, view them; for indeed they belong to me anyway."

ne'	he'	nio'we'	wač̣noonthwada'se'.	Ganio'	no'ne <sup>u</sup>	o'thēme <sup>u</sup> '-	1
the	where	so it is	they in. made a circuit	So soon	the time	they in.) ran,	
		distant	of it	as	(show)		
dat.	waodiamoudä'	osno'we'.	Dä'djia'	o'ne <sup>u</sup>	wač̣noonthwada'se'.		2
	he doubled his	it is swift.	In a short	now	they in. made a circuit	of it.	
	tracks		time				
We'so'	wā'oiwāndiatgēn'm'	ne'	sniā'dat.	O'ne <sup>u</sup>	ne'	haā'wī'	3
Much	he them overmarched	the	they in.) twice	Now	the	he it bore	
(it is)			persons (other)				
ne'	ieo'dawas'thā'	dā'oiñ'	ne'	ho'ni.	O'ne <sup>u</sup>	wā'ienā',	4
the	one it uses for	he it gave	the	he his	Now	he it took,	
	blowing	to him		father's)		that	
kho'	ne'	waēn'	ne'	Hago <sup>u</sup> 'tej:	O'ne <sup>u</sup>	wai'i'	5
and	the	he it said	the	Be Ancient	"Now	of course	
					"Now	it is true	
o'sge'nīā'	he'	nī'oiñ'	desadoēndjon'm'	ne'	nāgoñiadie'ā's.		6
thou me hast	where	so it is in	it there is necessary	the	so I they should do		
won from		amount	for		for		
O'ne <sup>u</sup>	dī'q	ne'ho'	waāthema'ien'	ne'	gaū'	gama <sup>u</sup> 'ho'.	7
Now,	more-	thus	he his bundle	the	it bag	it is full.	
	over		had down				
oi'nosde'.	Da'.	o'ne <sup>u</sup>	uā'e'	dā'oiñ'	ne'	hoa'wāk	8
it is a heavy	So,	now	verily	he it gave	the	his off-	
pack.				to him		spring	
thawe'do'	nigē <sup>u</sup> '	ne'	gaue <sup>u</sup> 'nos'hā'.	ne'kho'	ne'	uēn'gēn'	9
thence he	that it is	the	it bundle,	that and	the	this it is	
entire							
ne'	ieo'dawas'thā'	daoñwā'ie <sup>u</sup> '.	ne'	kho'	ne'	waēn'	10
the	one it uses to	he it gave to	that	and	the	he it said	
	blow	him,					
"Ne'	nēn'gēn'	desniawe <sup>u</sup> '-gēn'oñg	ne'	he'se'gēn'.	Da'.		11
"That	this it is	ye two it will	will	the	he thy younger	so,	
		own	be		brother is		
o'ne <sup>u</sup>	o'thathēnak.	waatge'dat	ne'	haksu'dase'ā'.	Da'.	o'ne <sup>u</sup>	12
now	he his bundle	he bore it on his back	the	he youth,	so	now	
	took up,	by the forehead strap					
he'	niāthā'ine'	o'ne <sup>u</sup>	wa'os.	ne'	kho'	ne'	13
where	there he was on	now	he got	that	and	the	
	his way		tired,			it him	
						wenged down,	
Da'.	o'ne <sup>u</sup>	wā'e':	Agadoñis'heñ'	gī'	ēñ'	noñ'.	14
So,	now	he	I myself should	I think	it seems	perhaps,"	
		decided	rest."			So,	
I'	wai'i'	nigē <sup>u</sup> '	aga'wē <sup>u</sup> '.	O'ne <sup>u</sup>	na'e'	ne'ho'	15
I	of	so it is	I own it	Now	verily	there	
	course		it is mine."			he it unwrapped,	

Now, verily, he there unwrapped it and uncovered it. Just as soon as he opened it there were repeated shovings. Now, moreover, there all the various kinds of animals that his father had given him came forth. He was taken by surprise that all the animals so suddenly came forth. Thus it came to pass as soon as he fully opened the sack. And there, moreover, they severally trampled upon him. So the last one to come forth was the spotted fawn. Now he there shot it. On the front leg, a little above the place where the hoof joins the leg, there he hit it. It escaped from him, verily, moreover. So now he said; "Thus it will be with thee always. It will never be possible for thee to recover. And the wax [fat] that will at all times be contained therein will be a good medicine. And it will continue to be an effective medicine. As soon as anyone customarily shall have sore eyes, one must customarily anoint them with it, binding it thereon; then, customarily it will be possible for one to recover.

- 1 waäwe'sä'go'-kho', Ganie'-shoñ wä'hodoñ'go' o'né<sup>00</sup> dawa'djaen'<sup>0</sup>-  
he uncovered it and. So soon as just he it uncovered now it pushed up  
repeatedly.
- 2 éioñ', O'né<sup>00</sup> dí'q dawadiña'gé<sup>00</sup>t ne''ho' ne'' ha'deganio'däge' ne''  
Now more-over them they (z.) there the every if animal in that  
came forth.
- 3 ne'' ho'wä' ne'' ho'nä. Waadiñgwä'shoñ', dawadiñgé<sup>00</sup>'däk ne''  
the he it gave to him the he his father is. He was surprised just, they (z.) came out  
suddenly.
- 4 hä'deganio'däge'. Ne''ho' na'a'wé<sup>00</sup> ganie'' we'so' o'tha'bagwēn'dat.  
every if animal in There so it hap- suseen much he it opened.  
number (s.). (thus) pened as
- 5 Ne''ho' dí'q o'né<sup>00</sup> o'thoiä'dai'qda'noñ'. Da', ne'' agwa's ne''  
There, more-over now it trampled on him So, that very the  
severally.
- 6 na''gēñ'shoñ o'gāñ'gé<sup>00</sup>t ne'' dji'sda'thiēñ'o<sup>0</sup>. O'né<sup>00</sup> ne''ho'  
very last (hind-most) it came forth the spotted fawn. Now there
- 7 wāñ'lak. Oēñdoñ'-gwä', ga'si'no<sup>0</sup>'ge', o'shoñ' he'tgē<sup>00</sup>' ne''  
he it shot. Front side, its leg is, it little above (it is) the
- 8 odjiēñ<sup>00</sup>'dä'ge' he'oñwe' ga'si'not ne''ho' wāñ'sis. Wao'nia-  
its ankle on the place where its leg is fixed there he it hit. It escaped  
from
- 9 gé<sup>00</sup>'s dí'q na'e', Da', o'né<sup>00</sup> waēñ'; "Ne''ho' nī's  
him more-over verily. So, now he it said: "There the  
thou
- 10 ne''io'dēñ'oñg dii'togōñ'. The<sup>00</sup>'é<sup>00</sup> dá'aoñ' wēñ'do'' oñsa'sä'do<sup>00</sup>.  
so it will con- always. Not (it is) it is pos- ever again thou thyself  
tinue to be shouldst recover.
- 11 Ne'' ne'' ono<sup>00</sup>'gwä'shä'-gēñ'oñg ho'i'gēñ' o'i'sä' ne'' ne''ho'  
That the it medicine it will be that it is it fat the there  
(wax)
- 12 dii'togōñ' ē'wāñ'dä'k. Ne'' ne'' ē'iono<sup>00</sup>'gwä'tch'i'oäñg. Ganie'<sup>0</sup>  
always it will be our That the it medicine will continue to be a good. So soon  
tribed
- 13 gēñ's soñgāñ' ē'ñagoganon'wä'k ne'' gēñ's ne''ho' ē'ñago'gä'.  
ens anyone it will sicken one's that ens- there one it will  
tomarily eyes
- 14 ē'ñioñdē<sup>00</sup>'säo<sup>00</sup>, o'né<sup>00</sup> gēñ's ē'wä'do'' ne'' ē'djoñ'do<sup>00</sup>.  
one will bind it on now ens- it shall be the again shall one  
one's self, tomarily possible recover."

So then he departed again from that place. When he again arrived at the place where their lodge stood, he told his younger brother, saying: "Do thou look at what the father of us two has given us two." When he again arrived where his grandmother was, he said: "Now I have been to the place of my father on a visit. He granted me a most important matter. So do ye again go out of doors. Ye will hear the great noise [made] by all the several kinds of animals." Now they went out, and they listened to the loudness of the noise made by all the kinds of animals. Now there, their grandmother, the Ancient-bodied, she stood up, and she talked, saying: "Let it stand here; that is the elk, which this thing shall be called. Here also let another stand, one that is just a little smaller, which shall be called a deer. Now also another thing, let it stand here, and that

Da'.	o'ne <sup>o</sup> .	ne''ho'	sai'den'di'.	Sai'io'	he'oñwe'	thodi-	1	
so,	now	then	again he departed	Again he arrived	the place where	then on		
no''sot'	o'ne <sup>o</sup> .	di'q	woo'wi' ne'	ho'geñ'	ne'' Othägwe''da'.		2	
lodge stood	now	more over	he him told	the he his younger brother is	the It Flint			
waen'':	''Satga'tho'		ne'	shoñgia'wi'	ne'	shedi''ni'.	O'ne <sup>o</sup>	3
he it said	Do thou look at it		the	he it has given to us two	the	he is the father of us two	Now	
ne''ho'	sai'io'	ne'	ho'sot'ge'	waen'':	''O'ne <sup>o</sup> ne''ho'		4	
there	again he arrived	the	his grand mother at	he it said	''Now there			
ho'ga'gēt	ne'	ha'ni'ne'.	Oi'owa'neñ'	o'thagia'dowe'de''.	Da'.		5	
I have been	the	at my father's	It is a great matter	he me granted to,	so,			
o'ne <sup>o</sup> .	waä'dieñ'	wääk'don'-kho'.	Wa'e'.	''Gekdoñsa'-shoñ.		6		
now	he himself, seated,	he it exam- ined	and,	he thought	Let me go to see view them or- draly,			
o'ne <sup>o</sup> .	saswäla'ge''t.	E''swathoñ'deg	he'	nigai''sdownaen'		7		
now	do ye go forth	Ye it will hear	where	so it sound great is				
hä'de'ioñ'	ne'	ganio''shoñ'o''.	O'ne <sup>o</sup> .	waadña'ge''t.	o'ne <sup>o</sup> -kho'	8		
every one in number	the	it animal is severally	Now	they on went out	now and			
wäiathoñ'dat	he'	niio'tkai''ni	ne'	onoñdi's'dä'	ne'	hä'deganio''.	9	
they (m- listened)	where	so it is loud	the	they (z) are making noise	the	every it animal is in number.		
dage'.	O'ne <sup>o</sup> .	ne''ho'	o'die'dä't	ne'	shagodi'sot.	ne''	10	
	Now	there	she stood up	the	she then grand mother is	the		
Eia'dage''te'i.	wä'oñthiu'wi'.	wä'a'ge''.	''Ne'kho' dē''gä'dä't			11		
she Ancient bodied,	she it told,	she it said	Here it will stand up					
nigē''ne'	djmaen'dä'.	ne''	na'e'	neñ'geñ'	ne''	e''gäiaso'öñg.	12	
so it is	the	why	that	verily	that	it will be named		
Ne'kho'	o'ia'-kho'	ne''ho'	dē''gä'dä't.	ne''	ne''	heio'sthoñ'	13	
Here	it other and	there	it will stand up.	that	the	it is just little		
niäga''ä'.	ne''	na'e'	neñ'geñ'	ne'oze''	e''gäiaso'öñg.	O'ne <sup>o</sup>	14	
so it is small(er),	that	verily	this it is	deer	it will be named	Now		

next in turn shall, verily, be called a bear. Now, also, another thing, next in order, let him stand here, and that next in order of time shall be called a buffalo. So that, verily, is just the number of [game animals] which are large in size. As soon, verily, as man-beings shall dwell here, those, verily, shall be the names of the different animals; when the man-beings dwell [here], then they shall give names to all the other animals."

So, verily, now, he, the youth, said: "I desire that there shall be a hollow here [in the ground], and that it shall be full of oil." Verily, it thus came to pass. Now, moreover, he said: "Hither let him [anthropic], the buffalo, come." In just a short time it then stood there. Now he said: "Therein do thou plunge thyself." Thus, truly, did it come to pass. On the farther side it landed from the oil pool, having become as fat as it is possible for it to be. So now again he

- |    |                             |                            |                          |                              |                            |                       |                           |             |
|----|-----------------------------|----------------------------|--------------------------|------------------------------|----------------------------|-----------------------|---------------------------|-------------|
| 1  | o'ia'-kho'                  | ne'wa'                     | ne'kho'                  | de'ga'da't,                  | ne'                        | ne'                   | ne'wa'                    | ne'         |
|    | it and                      | next in                    | here                     | it will stand                | that                       | the                   | next in                   | the         |
|    | other                       | order                      |                          | up,                          |                            |                       | order                     |             |
| 2  | nia'gwai'                   | e'gālasō'oīng              | ne'                      | na'e',                       | O'nē <sup>ns</sup> ,       | o'ia'                 | kho'                      | ne'wa'      |
|    | bear                        | it will be                 | the                      | verily,                      | Now                        | it other              | and                       | next in     |
|    |                             | called                     |                          |                              |                            |                       |                           | order       |
| 3  | ne'kho'                     | ne'                        | de'ha'da't,              | ne'                          | ne'wa'                     | de'gia'go'            | e'gālasō'oīng,            |             |
|    | here                        | the                        | he (m.) will             | that                         | next in                    | buffalo               | it will be                |             |
|    |                             |                            | stand up,                |                              | order                      |                       | named                     |             |
| 4  | Da',                        | ne'                        | na'e'                    | ne'ho'                       | niwēn'nanđi'               | ne'                   | gā'niō'                   | ne'         |
|    | so,                         | that                       | verily                   | there                        | so many they               | the                   | it game                   | the         |
|    |                             |                            |                          |                              | are in number              |                       |                           |             |
| 5  | wadigo'wanē <sup>ns</sup> , | Ganio'                     | na'e'                    | e'iena'go'g                  | ne'kho'                    | ne'                   | oīngwe',                  |             |
|    | they (z.) are large         | So soon                    | verily                   | they will                    | here                       | the                   | man-being,                |             |
|    | ones                        | as                         |                          | dwell                        |                            |                       |                           |             |
| 6  | da',                        | ne'                        | na'e'                    | e'wadiā'shoñ';               | ne'                        | no'nē <sup>ns</sup> , | e'adina'geg               | ne'         |
|    | so,                         | that                       | verily                   | they (z.) will be            | that                       | the                   | they (m.) will            | the         |
|    |                             |                            |                          | named severally;             |                            |                       | be-dwelling               |             |
| 7  | oīngwe'                     | o'nē <sup>ns</sup> ,       | gagwe'go <sup>ns</sup> , | e'adi'sēn'no <sup>ns</sup> , | ne'                        | ha'deganio'dage',     |                           |             |
|    | man-                        | time                       | it all                   | they (m.) them               | the                        | every it animal in    |                           |             |
|    | being                       | now                        |                          | names will give              |                            | number (is:)          |                           |             |
| 8  | Da',                        | o'nē <sup>ns</sup> ,       | na'e'shoñ'               | ne'ho'                       | o'nē <sup>ns</sup> ,       | waēn'                 | ne'                       | haksā'      |
|    | so,                         | now                        | verily just              | there                        | now                        | he it said            | the                       | he          |
| 9  | dase'ā:                     | "Dewagadoēndjōn'ni         |                          | ne'kho'                      | dāio'dādā'gwēn'oīng,       | ne'                   |                           |             |
|    | youth:                      | "It it causes me to desire |                          | here                         | it hollow place should be, | that                  |                           |             |
| 10 | ne'                         | ō'no <sup>ns</sup> ,       | ne'ho'                   | e'gana'hoñ'g,"               | Ne'ho'                     | do'gō <sup>ns</sup> , | na'a'wē <sup>ns</sup> ,   |             |
|    | the                         | it oil                     | there                    | it will be full of it."      | Thus                       | it is true            | so it came                |             |
|    |                             |                            |                          |                              |                            |                       | to pass.                  |             |
| 11 | O'nē <sup>ns</sup> ,        | dī'q                       | waēn':                   | "Ga'o'                       | it'het                     | ne'                   | degia'go <sup>ns</sup> ," | Da'djiā'    |
|    | Now                         | more                       | he it said               | "Hither                      | let him                    | the                   | buffalo,"                 | In a short  |
|    |                             | over                       |                          | (anthr.) come                |                            |                       |                           | time just   |
| 12 | shoñ'                       | o'nē <sup>ns</sup> ,       | ne'ho'                   | o'tgā'da't,                  | O'nē <sup>ns</sup> ,       | waēn':                | "Ne'ho'                   |             |
|    |                             | now                        | there                    | it stood up,                 | Now                        | he it said,           | "There                    |             |
| 13 | ho'sade'sgo',               | Ne'ho'                     | do'gō <sup>ns</sup> ,    | na'a'wē <sup>ns</sup> ,      | Ho'gwā'                    | ho'wade'              |                           |             |
|    | thither do thou             | Thus                       | it is true               | so it came to                | That side                  | thither it            |                           |             |
|    | plunge thyself."            |                            |                          | pass.                        |                            |                       |                           |             |
| 14 | sgo'go'                     | he'                        | niōgwē'niōn'             | o'sēn',                      | Da',                       | o'nē <sup>ns</sup> ,  | a'e'                      | waēn':      |
|    | landed                      | where                      | so it is possible        | it fat (is),                 | So,                        | now                   | ngam                      | he it said: |

said: "Hither let him [anthropic] come next in order of time, the bear." In a short time now the bear stood there. Moreover, he now said again: "Therein do thou, next in order, plunge thyself into that oil." Thus, truly, did it come to pass. On the farther side it landed from the oil pool, having become as fat as it is possible for it to be. So now he said: "What is it thou wilt do, and in what manner, to aid [human] man-beings?" "This, seemingly, is all; I shall just flee from him," it said. So now he loaded it by inserting meat into its legs. And now, verily, its legs are very large. So now he said: "Let the deer next in order stand here." As soon as it stood there, he said: "There into that oil thou shalt plunge thyself." Now of course he [anthropic] cast his body therein, and landed from the oil pool on the other side, and it [zoic] was as fat as it was possible for it to be. So now he said: "With what and in what manner wilt thou aid the [human]

"Gīa'o'	it'het	ne'	ne'wā'	ne'	nia'gwai'."	Dā'ūjīa'shoñ'	
"Hither	let him	that	next in	the	bear."	In a short	1
	come		turn			time just	
o'ne <sup>o</sup>	ne''ho'	o'tga'dā't	ne'	nia'gwai'.	O'ne <sup>o</sup>	dī'q a'e'	2
now	there	it stood	the	bear.	Now	more- again	
		itself				over	
wañ'':	"Ne''ho'	i's	ne'wā'	ho'sade'sgo'	hī'gēñ'	o'no <sup>o</sup> 'ge'."	3
he it said:	"There	thou	next in	thither do thou	this it is	it oil in."	
			turn	plunge thyself			
Ne''ho'	do'gē's	na <sup>o</sup> 'a'wē <sup>o</sup> .	Ho'gwā'	ho'wade'sgo'go'	he'		4
Thus	it is true	so it came to	That side	thither it landed	where		
		pass.					
niogwe'niōñ'	o'sēñ'.	Da'.	o'ne <sup>o</sup>	wañ'':	"Ā'	na <sup>o</sup> 'o'tē <sup>o</sup> 'ēñ'	5
so it is possible	it fat (fs).	So,	now	he it said:	"What	so it is kind	
						of thing	
nī's	ne <sup>o</sup> 'cīc''	ne'	ē <sup>o</sup> 'shei'a'dage'hā'	ne'	oñ'gwe'."	"Ne''	6
the	so wilt	the	thou them wilt aid	the	human beings"	"That	
thou	thou do it						
gwā'	ne'	i'	ē <sup>o</sup> 'gade'go'."	o'gē <sup>o</sup> .	Da'.	o'ne <sup>o</sup>	7
seem-	the	I	I will flee."	it z. it said.	So,	now	
ingly						he it inserted	
oñ'son''	ne'	o'wā'	ne'	ga'si'nāgoñ'.	O'ne <sup>o</sup>	na'e'	8
severely	the	it meat	the	its leg in.	Now	verily	
						his legs are	
wāñ <sup>o</sup> 's.	Da'.	o'ne <sup>o</sup>	wañ'':	"Neo'gē <sup>o</sup>	ne'wā'	ne'kho'	9
large	so,	now	he it said:	"Deer	next in	here	
					turn		
dē <sup>o</sup> 'ga'dā't."	Gianio''	ne''ho'	o'tga'dā't	o'ne <sup>o</sup>	wañ'':	"Ne''ho'	10
he shall stand"	So soon	there	it itself	now	he it said:	"There	
	as		stood				
hē <sup>o</sup> 'sade's'go'	hī'gēñ'	o'no <sup>o</sup> 'ge'."	O'ne <sup>o</sup>	wai'i'	ne''ho'		11
thou wilt plunge	this it is	it oil in."	Now	of course	there		
thyself							
wāñā'do'iaik,	ho'gwā'-kho'	wāā'do'go'.	ne''kho'	ne'			12
he his body cast.	that side and	he came up.	that and	the			
he'	niogwe'niōñ'	o'sēñ'.	Da'.	o'ne <sup>o</sup>	wañ'':	"Ā'	13
where	so it is possible	it fat (fs).	So,	now	he it said:	"What	
						such	
						kind	
tē <sup>o</sup> 'ēñ'	ne'	i's	ne <sup>o</sup> 'cīc''	ne'	ē <sup>o</sup> 'shei'a'dage'hā'	ne'	14
of thing	the	thou	so thou	the	thou them wilt aid	the	
			wilt do it			human beings"	

man-beings?" "As for me, I shall not flee from him," it said. He said: "With what, and in what manner, moreover, wilt thou just do it?" "I will just bite them repeatedly," it replied. So now he, the youth, said: "Thus, just so, and only so, shall it be with thee," and now, moreover, he removed severally its upper teeth. Then he said: "Now the bodies of all those things which have horns, the buffalo, and the elk, etc., inherit the effect of this change." That is the reason that they [anthropic] have no upper teeth. All these several small things, the raccoon, woodchuck [or badger], porcupine, and also the skunk, all cast their bodies therein; therein they [zoic] plunged themselves. So only that is the number of those who were received. So next in order are those (z.) who were not accepted. I say that these, the Fisher, the Otter, and the Mink, and the Weasel [were

1	"Ne'	ne'	i'	thé''é''	thagade''go',	o'gé''.	Waé''.	"A'
	"That	the	I	not it is	I should flee,"	it said,	He said	"What
2	na''o'té''é''	dí'q-shoñ'	né''é''é''	zé''	"É''khegai''-shoñ'."	o'gé''.		
	such kind of	more- only	so thou wilt	do it?"	"I them will bite only."	it it said,		
3	Da',	o'ne''	waé''	ne'	haks'a'dase''á':	"Né''dá'	gwá''-shoñ'	
	so,	now	he it said	the	he youth:	"This	seem- ingly	just
4	ne'	i'	né''io'dé''oñg'."	o'ne''	dí'q	waono'djodagwá'oñ'	ne''	
	the	thou	so it shall continue to be,"	now	more- over	he its teeth removed plurally	the	
5	he'tgé''-gwá'.	O'ne''	waé''.	"Ne'	gagwe''go''	o'ne''		
	upper side,	Now	he it said:	"The	it all	now		
6	wá'odiá'dadiio'wás	ne'	degiá''go''.	kho'	ne'	djonaé''dá'.		
	their (z.) bodies shared the change	the	buffalo,	and	the	elk,		
7	kho'	ne'	deiodino''geoñt'."	Ne'	gai'oñ'ni'	thé''é''	deadi-	
	and the	ones	they (z.) have horns"	That	it causes the matter	not it is	they (m.)	
8	no''djot	ne'	he'tgé''-gwá'.	Gagwe''go''	né''gé''	ne'	nié''na'.	
	have teeth	the	upper side,	It all	this it is	the	so they (z.) small are	
9	sá'-shoñ''o''.	ne''	ne''	djo''á'gá'.	the'doo''.	ga'he'dá'.	ne''kho'	
	severally,	that	the	raccoon,	woodchuck (badger?),	porcupine,	that and	
10	ne'	se'noñ'.	ne''	gagwe''go''	ne''ho'	o'wé''nadiá'do''iak,		
	the	skunk,	that	it all	thus	they (z.) cast their bodies		
11	ne''ho'	o'wé''nade''s'gok.	Da',	ne''ho'-shoñ'	ni'ioñ'	ne'	ne''	
	there	they (z.) plunged,	so,	thus only	so they	that	the	
12	hoñwandi'gwé''.							
	they (m.) were accepted,							
13	Da',	ne''	ne'wá'	ne'	thé''é''	deawañdi'gwé''.	Ne'	ne''
	so,	that	next in order	the	not	they were accepted,	That (it is)	the
14	sgá''ana'ne'gé''.	ne''	odawé''do''.	kho'	ne'	djio'dá'gá'.	kho'	
	fisher,	the	otter,	and	the	mink,	and	



the ones]. So that was the number of those who were excluded, [being set] aside, and who assembled there near by. So the Mink now cast his body into the oil. As soon as he came up out of it the youth seized him there, and he held him up, and he stripped his body through his hands, and that is the reason that his body did become somewhat longer. Now, verily, again it thus came to pass. Their bodies shared the change [into the character they now have], namely, those of the Fisher, and the Otter, and the Mink, and the Weasel. And this is the number of those [zoic] whose bodies next shared this transformation there—the Wolf, and the Panther, and the Fox. All these were excluded, being set aside.

So now the two male children were in the habit of going away. Day after day they two went to a great distance; there far away they two were in the habit of setting traps. So then day after day they two

ne''	hanoñ'got.	Da'.	ne''ho'	niwëñnãndi'	wak'ã'	wa'odiis.	
the	weasel.	So,	thus	so many they	aside	they were	1
				are in number		excluded,	
ne''ho'	wak'ã'	waodiã'dãiei'.	Da'.	o'ne''	ne''	dji'o'dã'gã'	2
there	aside	they (z.) assembled.	So,	now	the	mink	
ne''ho'	waodiã'do''iak	ne''	o'no''go'.	Ganio''-shoñ'	daã'do'go'		3
there	he cast his body	the	it oil in.	so soon as just	he landed	therefrom	
o'ne''	ne''	haksã'daso''ã'	ne''ho'	waã'e'na''.	kho''	ne''	4
now	the	he youth	there	he it caught,	and	the	
he'tge''	waã'dat.	kho''	ne''	waã'djiu'ãk.	ne''	ne''	5
up-high	he it held,	and	the	he stripped it	that	the	
				through his hands,	it	it	
oñ'ni'	gãñ'gwã'	nã'gãã'des'he't.	O'ne''	na'e'	a'e'	ne''ho'	6
matter	somewhat	so its body became	Now	verily	again	there	
		long					
na''ã'we''.	Wa'odiã'dadiio'üs	nëñ'gëñ'	sgãianane'go''.	kho''	ne''		7
so it came to	Their bodies shared the	this it is	fisher (marten),	and	the		
pass	change						
odawëñ'do''.	kho''	ne''	dji'o'dã'gã'.	kho''	ne''	hanoñ'got;	8
otter,	and	the	mink,	and	the	weasel	
						so,	
ne''ho'	niwëñnãndi'	he''	wa'odiã'dadiio'üs.	Ne''	ne'wã'	ne''	9
there	so many they (z.)	where	their z. bodies shared	That	next in	the	
(this)	are in number		the change.	order			
othãioñ'ni'.	kho''	ne''	hëñ'es,	ne''	kho''	ne''	10
wolf,	and	the	panther	that	and	the	
			(longtail),			no''gwat'gwã'.	
gagwe'go''	wak'ã'	wa'odiis.					11
it all	aside	they were				excluded	
Da'.	o'ne''	ne''	deiksa'ã'	o'ne''	gëñ's	ia'dëñ'dio'is.	12
So	now	the	they (m.) two	now	custom-	they (m.) two were	
			children		arily	in the habit of	Day after
						going away	going away
ciõñ'niõ''	hoñwe'gwã'	hëñët'hã'.	we'e''	ne''	ne''	hi'co'dã'ne's.	13
day plurality	far	three	they (m.) two	far	that	the	
		tion	go habitually;			they (m.) two go	to set traps

were in the habit of going away. So for some time now they [masc. anthropic] who severally had otgon<sup>9</sup> natures, and they also whose bodies were otgon in nature, hated them [the two boys]. Now, of course, they two, verily, in going away, were in the habit of going together. So that [I say], moreover, one day the elder one said: "Thou alone, for the time being, go thither. Thou alone next in time shalt view our several set traps." So moreover [I say], that truly it did thus come to pass. As soon now as he was far away they [masc. anthropic] whose bodies are otgon by nature killed him there. So now he, the elder one, became aware that they had killed his younger brother. So now he began to cry. And [I say] that when it made him weep the most, when he said in his crying, 'ēñ', 'ēñ', 'ēñ', 'ēñ', then there were noises made in several places in the sky that is present. So now they [masc. anthr.] who are severally

1	Da', so,	o'ne <sup>9</sup> now	o'he <sup>9</sup> cion'nie <sup>9</sup> day after day plurally	ic'dēñ'dio's, they (m.) two went away habitually.	Da', so,	gain'gwā' somewhat			
2	nā'ioñni'she't so long it lasted	o'ne <sup>9</sup> now	hoñwadi'swā'ai's they (m.) them hated	ne' the	hoñnoñtgo <sup>9</sup> shoñ'o <sup>9</sup> they (m.) are otgon <sup>9</sup> plurally				
3	ne' that	ne' the	hoñnoñdiā'dat'go <sup>9</sup> s, their (m.) bodies are otgon plurally.	O'ne <sup>9</sup> Now	he' where	ic'dēñ'dio's diia- habitually			
4	we <sup>9</sup> o <sup>9</sup> usually	na'e' verily	geñ's custom- arily	ī'ne's, they (m.) two go together customarily.	Da', So,	ne' that	di'q more over	ne' the	swēñni's'hā't one it day is
5	o'ne <sup>9</sup> now	ne' that	waēñ' he it said	ne' the	hagowa'ne <sup>9</sup> ; he large one	"I's-shoñ' Thou only	ic'e' for the time being	ne' there	ho' the
6	ho'set, thither do thou go,	Soñ'hā'ge'a' Thou just alone by thyself	ne'wā' next in turn	ē <sup>9</sup> sekdon'no <sup>9</sup> thou wilt go to see thou	ne' the	oñgñ'eo'do <sup>9</sup> ," thou I have set traps"			
7	Da', So,	ne' that	di'q more over	do'ge <sup>9</sup> s it is true	ne' thus	ho' so it will come to pass,	Ganjo' So soon as	no'ne <sup>9</sup> the time	
8	we <sup>9</sup> ē <sup>9</sup> he	he's he's going about	o'ne <sup>9</sup> now	ne' there	ho' they (m.) him killed	wañwa'niō' that	ne' the	ne' the	hoñ- (their m.)
9	noñdiā'dat'go <sup>9</sup> s, bodies are otgon plurally	Da', so	o'ne <sup>9</sup> now	wañniā'do'g he (m.) it noticed	ne' the	hagowa'ne <sup>9</sup> he large one is			
10	ne' tho	hoñwa'niō' they (m.) him killed	ne' the	ho'geñ' he his younger brother is.	Da', So,	o'ne <sup>9</sup> now	o'tha'sēñt'ho', he wept	Ne' That	
11	ne' the	no'ne <sup>9</sup> when the now	do'ge <sup>9</sup> s it is true	waode'hāsdon's, it used great strength on him,	ne' that	no'ne <sup>9</sup> when	o'ge <sup>9</sup> ," it it said	ne' the	
12	hāsdi'hā', he is weeping,	ne' that	ne' the	'ēñ', heñh,	'ēñ', heñh,	'ēñ', heñh,	'ēñ', heñh,	o'ne <sup>9</sup> now	
13	wa'otgāñ'soñ' it began to give out sounds	he' where	ge'oiñ'hāde', it sky is present.	Da', So,	o'ne <sup>9</sup> now	ne' the	hoñnoñtgo <sup>9</sup> ; they (m.) are otgon		

<sup>9</sup>otgon signifies malefic. It denotes specifically the evil or destructive use of orenda, or magic power.

otgon, and also they [zoic] whose bodies are severally otgon, now, verily, became alarmed. Now, moreover, they said: "In just a short time only, we believe, the sky will fall, perhaps, as soon, we think, as he weeps much; it is preferable that he, his younger brother, shall return; nothing else [will stop it]." So now of course the youth became ashamed because such a large number of persons severally became aware that he was weeping. So now verily he did close up his lodge, all places therein where there were openings [crevices]. So now just after he had completed his task of closing up the openings, in just a short time, now thence, from the outside, Flint spoke, saying: "Oh, elder brother, now I have returned." So now he the elder one, who was shut up indoors, said: "It can not be that thou shouldst come in. Thou shalt just depart, thou thyself. Thou shalt take the lead on the path whereon went the mother of us two. There

shon''o'',	ne''	kho''	ne''	onañdiã'datgo''shon''o'',	o'ne''	na'e'	1		
plurally,	that	and	the	their (z), bodies are plurally otgon	now	verily			
wa'o'no''dio''k,	O'ne''	d'i'q	waen''ni':	"Ha'djigwas''-shon''			2		
they z began to fear,	Now	now	they it said	Just soon only					
ẽ''dwa''sẽ''t,	gi''	ẽn''	noñ'',	he'	gã'oñ''hiãde'	gãnio''	ẽn''	noñ''	3
it will drop down,	I think	it may be,	perhaps	where	if sky is present	so soon as it may be,	per- haps,		
we'so''	ẽ''oñ'sdãe'';	ne''	sa''gwã'	ne''	ẽ''shadon''het''shon''	ne''		4	
much	he will weep	that	it is better preferable	the	he will again come to life	just	the		
ho'gẽn'',	Da',	o'ne''	wa'i'i'	ne''	haksã'dase''ã'	waãde''he''		5	
he his younger brother is	So	now	of course that	the	he is a youth	he became ashamed			
so'dji'	gẽndio''gowãneñ'	o'ne''	waen''neñimãndog''hoñ''	ne''			6		
because it is much	it body of people large is	now	they became aware of it plurally	the					
haslã''hã',	Da',	o'ne''	na'e'	waã'ho'doñ'	he'	hono''so't,	7		
he is weeping	so	now	verily	he it closed up	where	his it lodge stands			
gãgwẽ'gã''	he'oñwe'	deio'hãgwẽnde'nio'',	Da',	o'ne''	waẽ''		8		
it is	the place where	it has openings plurally	So	now	after ward				
shon''	waãdiẽno''kde''	ne''	waãdjiãdõñnioñ'',	o'ne''	da'djiã''shon''		9		
just	as his task finished	he	he shut up the several openings,	now	soon after	just			
o'ne''	daã'sniẽt'	ne''	Othã'gwe''dã'	ne''	ã'sde',	waen'';	10		
now	thence he spoke	the	It Flint	the	out of doors	he it said			
"Ha'dji'',	o'ne''	sãgio'';	Da',	o'ne''	waen''	ne''	hãgowa'ne''	11	
"My elder brother,	now	again I have returned"	So	now	he it said	the	he is large		
ne''	ne''	oñgie''	hã'noñt':	"Dã'a'oñ'	ãõnda''cio'',	È''sa'tlẽndi''	12		
that	the	indoors	he is con- tained	It cannot be	thou shouldst enter here	Thou shalt depart			
shon''	ne''	i's,	Ne''	ne''	ẽ''sathã'oñ'dẽ'	he'oñwe'	ieigãgwẽ'noñ'	13	
just	the	thou	that	the	thou shalt take up the path	the place where	thence (z) is gone		
ne''	ẽthino''ẽ''gẽn''oñ',	Ne''ho'	i's-kho'	ẽ''ããnoñ'dãk,	Ne''	ne''	14		
the	she our mother	it was	There	thou, and	thy track shall be	That	the		

thou too shalt print thy tracks. I say that thou shalt trail the tracks of her who was our mother. Moreover, not far hence, there thou shalt seat thyself. So there now thou shalt observe the kind of life that customarily the human man-beings will live who will dwell on the earth. So now there, moreover, the path will divide itself where thou wilt abide. One of the ways will lead thither to the place where abides His-word-is-master,<sup>a</sup> and the other will lead to the place where abides He-dwells-in-caves.<sup>b</sup> And also thou wilt have servants, they-[masc.]-dwell-in-caves. So that, moreover [I say], thou shalt take this thing-to-blow, this flute, and that thou shalt constantly continue to blow it. Just as soon, customarily, as one's breath ends, one shall hear customarily from what direction speaks the flute.

Sometime afterward the youth now began to wonder, soliloquizing: "What is, perhaps, verily, in great measure, the reason that my grandmother does not eat wild potatoes?" Now, verily, he asked her,

- |    |  |  |  |   |                                    |                                |                       |                           |      |
|----|--|--|--|---|------------------------------------|--------------------------------|-----------------------|---------------------------|------|
| 1  | ẽ <sup>h</sup> 'sheianẽ <sup>h</sup> 'oñ'      | ne'                                    | ethino' <sup>h</sup> 'ẽ <sup>h</sup> '-gẽ <sup>h</sup> 'oñ'. | Thẽ <sup>h</sup> 'ẽ <sup>h</sup> '            | dĩ'q                               | de'we'ẽ <sup>h</sup> '         |                       |                           |      |
|    | thou shalt follow the path                     | the                                    | she our mother it was  | Not it is                                     | more-over                          | far (it is).                   |                       |                           |      |
| 2  | ne''ho'  | ẽ <sup>h</sup> 'sa'diẽ <sup>h</sup> '. | Da',   | ne''ho'                                       | o'ne <sup>h</sup> '                | ẽ <sup>h</sup> 'satgã'ioñ' he' |                       |                           |      |
|    | there  | thou shalt sit down.                   | So,  | there   | now                                | thou shalt watch where         |                       |                           |      |
| 3  | nĩo'dẽ <sup>h</sup>                            | gẽ <sup>h</sup> 's                     | ne''   | ioẽ <sup>h</sup> 'dja'ge'                     | ẽ <sup>h</sup> 'iagon''heg         | ne''                           | oñ'gwe'.              |                           |      |
|    | such it is in kind                             | the                                    | constom-arily  | it earth on                                   | one shall be lying                 | the                            | human beings.         |                           |      |
| 4  | Da',   | ne''                                   | dĩ'q   | ne''ho'                                       | de''wathã'ho'gẽ <sup>h</sup> '     | he'oñwe'                       | ẽ <sup>h</sup> '-sĩ'. |                           |      |
|    | So,  | that                                   | more-over  | there   | it path will divide into two       | the place where                | thou                  |                           |      |
| 5  | dioñ'dak.                                      | Ne''                                   | ne''   | sgã't   | Hawẽ <sup>h</sup> 'nio''ge'-gwã'   | he'oiotha'hino'oñg,            |                       |                           |      |
|    | shalt continue to abide.                       | That                                   | the  | one it is                                     | He Master at direction             | thither it path shall lead.    |                       |                           |      |
| 6  | kho''  | ne''                                   | sgã't  | Hanishẽ <sup>h</sup> 'ono''ge'-gwã'           | he'oiotha'hino'oñg.                | Ne''-                          |                       |                           |      |
|    | and  | the                                    | one it is  | He Caves-dweller at direction                 | thither it path shall lead.        | That                           |                       |                           |      |
| 7  | kho''  | ne''                                   | ẽ <sup>h</sup> 'sa'hã'shãien'dak                             | ne''  | hadinise'ono <sup>h</sup> '.       | Da',                           | ne''                  |                           |      |
|    | and  | the                                    | thou shalt have servants                                     | the   | they (m.) are cave dwellers.       | So,                            | that                  |                           |      |
| 8  | dĩ'q   | ne''                                   | nẽ <sup>h</sup> 'gẽ <sup>h</sup> '                           | he''shã'                                      | nẽ <sup>h</sup> 'gẽ <sup>h</sup> ' | ne''                           | ieo'dawas'thã'.       | ne''-                     |      |
|    | more-over                                      | the                                    | this it is   | thou shalt take it                            | this it is                         | the                            | one uses it to blow.  | that                      |      |
| 9  | kho''  | ne''                                   | dĩiawẽ <sup>h</sup> 'o <sup>h</sup> '                        | ẽ <sup>h</sup> 'sẽ <sup>h</sup> 'no'dãdõ'oñg. | Ganio''-shoñ'                      | gẽ <sup>h</sup> 's             |                       |                           |      |
|    | and  | the                                    | continually  | thou shalt keep on blowing it.                | So soon as                         | just                           | custom-arily          |                           |      |
| 10 | ẽ <sup>h</sup> 'ioñdõni'swa''de <sup>h</sup> ' | o'ne <sup>h</sup> '                    | kho''  | gẽ <sup>h</sup> 's                            | ẽ <sup>h</sup> 'iagõthõn'deg       | he'oñwe''                      |                       |                           |      |
|    | one's breath becomes exhausted, dies           | now                                    | and  | custom-arily                                  | one it shall hear                  | the place where                |                       |                           |      |
| 11 | dĩo'thã'                                       | ne''                                   | ieo'dawas'thã'.  |   |                                    |                                |                       |                           |      |
|    | there it is speaking                           | the                                    | one uses it to blow.   |   |                                    |                                |                       |                           |      |
| 12 | Gãñ'gwã'                                       | nã'ioñnis'he't                         | o'ne <sup>h</sup> '  | waodianõn'the's,                              | ne''                               | ne''                           |                       |                           |      |
|    | Somewhat                                       | so long it lasted                      | now  | he wondered at it,                            | that (it is)                       | the                            |                       |                           |      |
| 13 | he''he':                                       | ''Ã.                                   | uoñ''  | na'e'   | gõ'wã'                             | de''es                         | ne''                  | oñẽ <sup>h</sup> 'no''dã' | ne'' |
|    | he it think                                    | "What,                                 | per-haps,  | verily  | great it is                        | not she it ends                | the                   | it wild potato            | the  |

<sup>a</sup>This is the name of the god of the Christians. <sup>b</sup>This is the name of the devil of the Christians.

saying: "Oh, grandmother, what is it, verily, and why dost thou not in great measure eat wild potatoes?" "I customarily, all alone, by myself eat food," she said; "I eat it [food], as a matter of fact." Now he mused, "Now, verily, I will watch her in the night, now just soon to be." So now he made an opening in his robe. Now, verily, he laid himself down, pretending to be asleep. Thence, nevertheless, he was looking, out of the place where he had made a hole in his robe. Now, moreover, he was looking out of the place where he had made an opening in the robe, and he was watching the place where his grandmother abode customarily. So now, she, the Ancient-bodied, went out. Now, moreover, she looked in the direction of the sunrise. Now the Star, the Day-bringer, was risen. Now she, the Ancient-bodied, said: "Now of course, so it is, I will remove my pot sitting [over the fire]." So now truly she removed the pot

aksot', my grand- mother'	O'ne <sup>na</sup> Now	na'e verily	o'shago'oñdon', he-her questioned	Waññ', He-it said	"Aksot', My grand- mother,	ñ 1		
noñ' per- haps,	na'e verily	gō'wa' great it is	ne' the	i's thou	de'ses not-thou-it	ne' the	oneñno <sup>na</sup> 'da' it wild potato'	2
"I'-shon' "I	gēn's, custom- arily,	agoñ'ho <sup>na</sup> 'ge'a' I am wholly alone	o'gadekhoñ'ni', I my food eat	wa'a'ge <sup>na</sup> , she-it said		3		
"I'tges I-it eat habitually	ne' <sup>na</sup> ho', as matter of fact,"	O'ne <sup>na</sup> Now	wā'e', he re- solved	"O'ne <sup>na</sup> Now,	na'e verily,	o'kheiatga'ion', I-her will watch,	4	
ne' that it is	ne' the	ha'djigwās' just soon now	o'io'gā', it will be might	Da', So	o'ne <sup>na</sup> now	waogaiñ'de' he-it hole-in-it made	ne' the	5
ha'gwās'thā', he-it to wrap- himself uses,	O'ne <sup>na</sup> Now	na'e verily	waadiās'hēn', he lay-himself down	ia'ge <sup>na</sup> , pretending	hoda' <sup>na</sup> , he-is asleep	6		
Ne' <sup>na</sup> ho', There	se <sup>na</sup> 'eñ, never-the- less	nige <sup>na</sup> , so-it is however	dethaga'ne' thence he is looking	he'oñwe', the place where	ne' the	thaogaiñ'ieñt, there he-it hole- in-it made	7	
O'ne <sup>na</sup> Now	dī'q more over	na'e verily	ne' the	haiās'hēn' he lay suppose	ne' <sup>na</sup> ho', then	o'ne <sup>na</sup> now	dethaga'ne' thence he was looking	8
he'oñwe' the place where	thaogaiñ'ieñt he has it hole- in-it made	ne' the	i'ios, robe	o'ne <sup>na</sup> now	ne' <sup>na</sup> ho', there	deagū'ne' his eyes were fixed on it	9	
he'oñwe' the place where	ie'dio <sup>na</sup> she was seated	ne' the	ho'sot', his grand- mother,	Da', So	o'ne <sup>na</sup> now	wā'ei'ge <sup>na</sup> 't she went out	ne' the	10
Ige <sup>na</sup> 'teī', Ancient One	O'ne <sup>na</sup> Now,	dī'q more over,	wā'oñgat'ho' she looked	ne' the	tgāū'gwitge <sup>na</sup> 's- gwa', thence-it luminary comes up	dre- tion	11	
O'ne <sup>na</sup> Now	dīoñ'gwitge <sup>na</sup> 'o' <sup>na</sup> there-it planet is risen	ne' the	Tgeñdeñwit'ha' Thence-it brings day	Gai'dji'so <sup>na</sup> 'da', it star is	12			
O'ne <sup>na</sup> Now	ne' the	Ige <sup>na</sup> 'teī' she	wā'a'ge <sup>na</sup> , she-it said,	"O'ne <sup>na</sup> Now,	wai'i' of course	nige <sup>na</sup> , so-it is	13	
o'gna <sup>na</sup> 'djoda'go' I-pot will remove	ne' the	agna <sup>na</sup> 'djot', I have set up the pot on the fire"	Da', So	o'ne <sup>na</sup> now	do'ge <sup>na</sup> 's truly	14		

[from the fire] and also put the wild potatoes in a bowl of bark, and there was just one bowlful. So now, next in order, she rummaged among her belongings in a bag which she pulled out, and now, verily, she there took out corn. So now she parched it for herself. Now, moreover, it popped. There was quite a pile of the popped corn. Now, verily, she took out a mortar of small size. Moreover, she struck repeated blows on the mortar, and the mortar grew in size, and it grew to a size that was just right. Now she took out the upper mortar<sup>9</sup> [pestle] from her bag. Now again she struck it repeated blows and it, too, increased in size. So now she pounded the corn, making meal. So now again she searched in her bag. She took thence again a small pot, and she, too, again did in like manner, striking repeated blows upon it, and it, too, increased in size. Now

1	wa'ena <sup>0</sup> djoda'go	ne' kho'	ne'	galjie <sup>00</sup> 'ge	wa'e'e <sup>00</sup>	ne'	oneñ-
	she pot removed	that	and	the	it bowl in	she it placed	the
	it						it
2	no <sup>00</sup> 'da',	sgaksat'-shon'	o'wa'do <sup>00</sup> '.	Da',	o'ne <sup>00</sup> '	ga'on'ho <sup>00</sup> '	ne'wa'
	potatoes,	one it dish	only	it became	so,	now	she herself
							next in
							turn
3	o'diagoda'no <sup>00</sup> 'da'	ne''	ne''	gaia''	wa'on'dien'tho',	o'ne <sup>00</sup> '	
	she rummaged her	that	the	it bag	she it pulled forth,	now	
	belongings						
4	na'e'	ne''ho'	wa'eda'go'	ne''	onen <sup>00</sup> '.	Da',	o'ne <sup>00</sup> '
	verily	there	she it took out of	the	it corn	so,	now
5	wa'on'de <sup>00</sup> 'son',	O'ne <sup>00</sup> '	di'q	o'wa'dadoñ'go',	O'ne <sup>00</sup> '		
	she parched it for	Now	more	it popped (burst),	Now		
	herself,		over				
6	gañ'gwā'	nio'so'djes,	O'ne <sup>00</sup> '	na'e'	a'e'	wa'eda'go'	ne'
	somewhat	so it pile is	Now	verily	once	she it took out	the
		high,			more		
7	niwā'ā'	ne'	ga'niga'dā',	O'ne <sup>00</sup> '	di'q	ne'ho'	wa'eie <sup>00</sup> 'da'noñ',
	so it small	the	it mortar	Now	more	there	she it struck
	in size is				over		repeatedly,
8	ne'	ne'	ga'niga'dā'	o'wado'diāk,	ho'gowa'he't,	agwa's	ne'ho'tei'
	that	the	it mortar	it grew,	it became larger,	very	just right
					in size		exactly
9	na'wa'wa <sup>00</sup> 'he't,	O'ne <sup>00</sup> '	he'tgon'on'	ne''	ga'niga'dā'	wa'eda'go'	
	so it became	Now	upper one	the	it mortar	she it took	
	in size,					out	
10	ne'	golā'goñ',	O'ne <sup>00</sup> '	a'e'	wa'eie <sup>00</sup> 'dā'noñ',	o'ne <sup>00</sup> '	ha'e'gwa'
	the	her bag in,	Now	once	she it struck	now	also
				again	repeatedly,		
11	ho'gowa'he't,	Da',	o'ne <sup>00</sup> '	ne'ho'	wa'e'the't,	othe'shā'	wa'e'
	it became large	so,	now	there	she it pounded,	it meal	she it
	in size,						
12	cion'ni',	Da',	o'ne <sup>00</sup> '	a'e'	ne <sup>00</sup> '	hwā'eie'	ne'
	mule	so,	now	once	this	she it did	the
				more	way		her bag in,
13	Ne'ho'	wa'eda'go'	a'e'	niwā'ā'	gana <sup>00</sup> 'dja',	ne'-kho'	ne'
	there	she it took out	once	so it is small	it pot,	that	and
			more	in size			the
14	ne'ho'	a'e'	na'e'ie'	wa'eie <sup>00</sup> 'dā'noñ',	ho'gowa'he't-kho'	and	a'e'
	there	once	so she it	she it struck	it became large		more,
		more	did	repeatedly,			

<sup>9</sup>This term goes back to the time when upper and lower grinder had the same name.

she there set up the pot, and also made mush therein. So, as soon as it was cooked she again rummaged in her bag. So now she took from it a bone, a beaver bone. Now again, verily, she scraped the bone, and she poured the bone-dust into the pot, and now, moreover, at once there floated oil on its surface. Now, of course, she took the pot from the fire. So now she ate the food. Verily, now, the youth went to sleep. Now early in the morning again [as usual] she, the Ancient-bodied, went away to dig wild potatoes. As soon as she disappeared as she went, then he went to the place where his grandmother customarily abode. Now, moreover, he began to rummage [among her belongings]. He took out an ear of corn which had only a few grains left fixed to it, there being, perhaps, only three and a half rows of grains left. So now he began to shell the corn; he shelled it all.

O'ne'	ne''ho'	wa'ena''djamioñ'de''	o'ne''	ne''ho'	wa'edjisoñ'ni'	1		
Now	there	she it pot (stewed) up	now	there	she mush made			
kho'	Da'	gamio''	ho'ga'i'	o'ne''	a'e'	wa'dieno''dai''	nige''	2
and	So	season	it was	now	at once	she it rummaged	so (as)	
		as	cooked		more			
ne''	goñ'goñ'	Da'	o'ne''	ne''ho'	wa'eda''go'	o'nen'ia'	3	
the	her bag in	So	now	there	she took (out)	a bone		
na'ga''nia''go''	o'nen'ia'	O'ne''	a'e'	na'e'	wa'e'get'	O'ne''	ne''ho'	4
beaver	it bone	Now	at once	verily	she it scraped	Now	there	
			more					
wa'iontho''ne'	o'donmie''sha'	o'ne''	di'q'	igonda'die'	o'gan'ni'	5		
she it poured	the	it scumms,	now	more	at once	it caused		
			over			oil to float		
O'ne''	wai'i'	wa'ena''djoda'go'	ne''	gana''djo't.	Da'	o'ne''	6	
Now	of	she it pot removed	the	it pot sets up	So	now		
	course							
wa'ondekxon'ni'	O'ne''	na'e'	wa'o'da'	ne''	haks'a'da'se''a'	Ne'	7	
she it food ate	Now	verily	he went	the	he youth	that		
			to sleep					
no'ne''	sede'teñ'	o'ne''	a'e'	wa'o''deñdi'	ne''	lego''te'	8	
the time	early in the	now	at once	she it parted	So	she		
	morning		more		At once	she		
wa'enneñno''dogwat'ha'	Gamio''	shoñ'	ho'wa'do''	he''	hwa'e''	9		
she it wild potatoes went to dig	season	as	just	thither it	she went			
			disappeared	to the	eastward			
o'ne''	ne''ho'	wa'e'	he'oñ'we'	iondiendak'hwa'	ne''	ho'sot'	10	
now	there	thither	the pair	she it goes to return	the	his grand		
		he went	who to			mother		
O'ne''	di'q'	wa'a''sawe''	ne''	o'thano''dai'	O'ne''	11		
Now	more	he it began	the	he it rummaged	Now			
	over							
waada'go'	ne''	o'nis'da'	doga'a''shoñ'	nidjon'e'ot.	'ase''	12		
he it took out	the	it ear of	now	in	so many of corn			
		corn			grains to number			
gi''sho''	nidjoa'a'go'	ha'deswa'sen'no''	Da'	o'ne''	wa'a''sawe''	13		
probably	so many it now is	et. it is one he'	So	now	it began			
	in number							
wa'o'geñ'	ne''	on'eñ'o''	gagwe'go''	waas'a't.	Da'	o'ne''	14	
he it showed	the	of corn	it	it	he	now		
				exhausted				

So now he parched it for himself. Now, moreover, it popped, burst-  
ing iteratively, there being quite a heap, quite a large amount of it.  
Again he rummaged. Again he there took out a mortar of small size  
and also an upper mortar [pestle]. So now he used this to strike that,  
and now, moreover, both increased in size. And now he poured the  
parched corn. So now he in the mortar pounded it, and now verily  
it became meal. Now again he searched in her bag, and he took there-  
from a small pot, and now used something else to strike upon it blows;  
then it, too, increased in size. Now, verily, he there set up the pot  
[on the fire] and also put water in it. So now he therein poured  
all this meal. Now, of course, he made mush. So now again he  
searched in the bag of his grandmother, and therefrom he took  
a bone, and he put it therein, and the mush became abundant.

- 1 waaié<sup>00</sup>'soñ', O'né<sup>00</sup> di'q o'wa'dádon'go', gáin'gwá' níio'södjá',  
he it parched for himself. Now more-over it popped by burst- ing, somewhat so it pale is in size.
- 2 ne''kho' ne'' gáin'gwá' ná'ion'he't, O'né<sup>00</sup> a'e' o'thano<sup>00</sup>'daí',  
that and the somewhat so it amount became. Now once more he it rummaged.
- 3 O'né<sup>00</sup> a'e' ne''ho' waada'go' ne'' gá'niga'dá' níwá'a' ne''kho'  
Now once more there he it took out the it mortar so it size is small that and
- 4 ne'' he'tgrén'ón' ne'' gá'niga'dá'. Da', o'né<sup>00</sup> ne'' waáia'dák  
the upper (one) the it mortar (pestle) so, now that he it used
- 5 waaié<sup>00</sup>'dá'non', o'né<sup>00</sup> di'q o'gowa'he't dedjá'o', Da', o'né<sup>00</sup>  
he it struck re- peatedly, now more-over it became large both, So, now
- 6 ne''ho' waiáun'tho' ne'' onéñ'so<sup>00</sup>'gwá', Da', o'né<sup>00</sup> ne''ho'  
there he it poured the it parched corn, so, now there
- 7 waat'he't, o'né<sup>00</sup> wai'i' othe'shá' o'wá'do', O'né<sup>00</sup> di'q a'e'  
he it pounded, now of course it meal it became. Now more once over more
- 8 waak'don' ne'' goiá'goñ', o'né<sup>00</sup> ne''ho' waada'go' ne'' níwá'a'  
he it searched for the her bag in, now there he it took out the so it is small in size
- 9 gaa<sup>00</sup>'dja', o'né<sup>00</sup> há'gwis'dé<sup>00</sup> a'e' o'ia' waáia'dák waaié<sup>00</sup>'da'non',  
it pot, now something once it- other he it used he it struck re- peatedly,
- 10 o'né<sup>00</sup> a'e'-kho' ho'gowa'he't, O'né<sup>00</sup> na'e' ne''ho' waána'dja'  
now once and it became large. Now verily there he it pot
- 11 níion'dé<sup>00</sup>, waa'hnegá'en'-kho', Da', o'né<sup>00</sup> ne''ho' wáaun'tho'  
hung up, he placed water in it and, So, now there he it poured
- 12 néñ'gén' ne'' othe's'ha' gagwe'go<sup>00</sup>, O'né<sup>00</sup> wai'i' waádjisgoñ'ni',  
this it is the it meal it all, now of course he mush made
- 13 Da', o'né<sup>00</sup> a'e' wae'sak ne'' goiá'goñ' ne'' ho'sot, Ne''ho'  
so, now once more he it looked for the her bag in the his grand- mother. There
- 14 waada'go' ne'' o'néñ'ia', o'né<sup>00</sup> ne'' ne''ho' wá'o', odo<sup>00</sup>'hon'do'  
he took it out the it bone, now that there he put it in it abundant be- came



"Ho'ho'." he kept chuckling. "It tastes good." Now soon thereafter his grandmother returned. She said: "Well, what manner of thing art thou doing?" "I have made mush," the youth said, "and it is pleasant, too. Do thou eat of it, so be it, oh, grandmother. There is an abundance of mush." So now she wept, saying: "Now, verily, thou hast killed me. As a matter of fact, that was all there was left for me." "It is not good," he said, "that thou dost begrudge it, I will get other corn and also bone."

So now the next day he made his preparations. When he finished his task, he said: "Now it is that I am going to depart." So now, verily, he departed. He arrived at the place where dwell man-beings. As soon as he arrived near the village he then made his preparations. I say that he made a deer out of his bow, and, next in order, a wolf

kho'	o'wa'do <sup>o'</sup>	ne'	odjis'gwa'.	"Ho'ho'."	"Oga'o <sup>o'</sup> "	kho',	ha'	1
and	it became	the	it mush.	"Ah!"	"It tastes	and	he	
					good.			
do <sup>o'</sup> ,	O'ne <sup>o'</sup>	da'djia'-shoñ'	säio'io <sup>o'</sup>	ne'	ho'sot.	Wa'a'ge <sup>o'</sup> :	"Gwe'.	2
kept	Now	soon after	just	again she	the	his grand-	she it said	Well
saying.			returned	mother		mother		
A'na <sup>o'</sup> 'ot	ni'sadie'hä'?	"	Agedjisgoñ'ni'.	waen <sup>o'</sup> ,	ne'	baksa'	3	
What manner	so that art	"	"I mush am making	he it said,	the	to		
of thing	doing?"							
daso'ä'.	"Agwa's	awëñdetgä'de'-kho'.	Sadekhoñ'ni'.	ni <sup>o'</sup> ,	4			
youth	"Very	it is pleasant	and	Do (thou eat,	such			
				it	is			
aksot.	Odo <sup>o'</sup> 'hoñ'do <sup>o'</sup>	ne'	odjis'gwa'.	Da'.	o'ne <sup>o'</sup>	wa'o'sda <sup>o'</sup> ,	5	
It is abundant	the	it mush.	so,	now	she wept			
my grand-								
mother.								
ne'	ne'	wa'a'ge <sup>o'</sup> :	"O'ne <sup>o'</sup>	na'e'	noñ'	o'sgi'io'.	Ne'ho'-shoñ'	6
that	the	she it said	"Now	verily,	prob-	ably,	thou hast	So when
							killed me	just
ne'ho'	niwagiën'dak."	"Wa'.	De'wi'io'.	waen <sup>o'</sup> ,	"Sa'se <sup>o'</sup> 'se'.	7		
as matter	so it I have had."	Oh	It is not	he it said	Thou dost be-			
of fact			good		grudge it			
Oä'-shoñ'	i'	o'gic'gwa'	ne'	onëñ'o'	kho'	ne'	o'neñ'ä'.	8
It other just	I	It will get	the	it corn	and	the	it bone	
Da'.	no'ne <sup>o'</sup>	wa'o'hëñ't	o'ne <sup>o'</sup>	waädecioñña'noñ'.	No'ne <sup>o'</sup>	9		
So	the time	it day became	now	he his preparations made.	The now			
waädiënno'k'de <sup>o'</sup>	o'ne <sup>o'</sup>	waen <sup>o'</sup> :	"O'ne <sup>o'</sup>	nig <sup>o'</sup>	o'ga'dëñdi'.	10		
he his task finished	now	as it said	Now	that it is	I will depart			
Da'.	o'ne <sup>o'</sup>	na'e'	waä'dëñ'di'.	Ne'ho'	wa'a'io'	he'onwe'.	11	
So	now	veri-	he departed	He:	he arrived	the place		
						where.		
ienäñ'ge'	ne'	on'gwa'.	Ganio'	ne'ho'	wa'a'io'	ne'	12	
they	the	man being	season as	there	he arrived	the		
dwell								
ganöñ'dak'ä'	o'ne <sup>o'</sup>	ne'ho'	waädecioñña'noñ'.	Ne'	ne'	13		
it village beside	now	there	he preparations made	That	the			
ho'ëñ'nä'	waäde'cioñ'ni'	ne'	ne'og <sup>o'</sup> ,	o'ne <sup>o'</sup>	ne'	ne'wä'	ne'	14
his bow	he it made for	the	deer	now	that	next in	the	
	himself					order		

<sup>o'</sup> See footnote on page 141.

out of his arrow; he made these for himself. Now he said: "Whenever it be that ye two run through the village it will customarily be that one will be just on the point of overtaking the other." Next in order he himself made into an Ancient-bodied one. So now he went to the place where they [masc.], the man-beings, abode. So now, sometime after he had arrived there, then, verily, they gave him food, gave to the Ancient-bodied. During the time that he was eating they heard a wolf approach, barking. One would just think that it was pursuing something. So now they all went out of doors. They saw a wolf pursuing a deer which was approaching them, and saw that, moreover, it was about to seize it. So now all ran thither. So now he was alone, and the Ancient-bodied ate. As soon as they had all gone, he now thrust his body into the place where, severally, the

- 1 ho''no'' ne'' ne''wā thāion''nī ne'' ne'' waade'teion''nī. O'nē''  
his arrow that next in order wolf the that he it made for himself. Now
- 2 ne''ho'' waen'': Thō''hā' gēn's ē''goiwā'āūt no'nē'' gamōnda-  
there he it said. Nearly customarily one it will over the time it a village-
- 3 goñ''shon'' hē''snidiak'hē'' Ne'' ne'' ne''wā ha'ōñ''hwa''  
in along thither ye two will run That the next in order he himself
- 4 (ha'ōñ''ho'') ne'' hage''tef' waadadon''nī. Da', ne''ho'' wā'io''  
he himself the he ancient one he himself made, so there he arrived
- 5 he'ōñwe' gamō''sot ne'' thēmi''dio'' ne'' hēñmoñ''gwe'. Da',  
the place where it lodge stood the there they in it the they in it are man beings, So,
- 6 o'nē'' gamō''gwā' nā'ion''nīshe't ne''ho'' ho'io'' o'nē'' wai'it'  
now some what so long it lasted there he has arrived now of course
- 7 waōñwakhwā'noñt (! waōñkwā'noñt) ne'' hage''tef'. Ne''  
they in him food gave they in it him food gave the he ancient one That
- 8 nā'ion''nīshe't ne'' hodekhoñ''nī o'nē'' hoñnoñthōñ'de' dāga-  
so long it lasted the he is eating now they in it heard thence
- 9 nī'ne' ne'' thāion''nī. Āiēñ''shon'' ha''gwidē'' dāgās'hē'. Da',  
it came barking the wolf, one would just think something thence if it is pursuing so,
- 10 o'nē'' gagwe''go'' waadiiā'gē''t. Waēmoñtgat'ho' ne'' thāion''nī  
now it all they in it went out They in it saw the wolf
- 11 dāgās'hē' ne'' ne''ogē'', o'nē'' dī'q thō''hā' agaie'nā''. Da',  
there at it pursued the deer, now more over nearly it it could seize, so,
- 12 o'nē'' gagwe''go'' ne''ho'' o'thēññē''dat. Da', o'nē''  
now it all there they in it ran So, now
- 13 haōñ''ho''gēñ''shon'' hodekhoñ''nī ne'' hage''tef'. Ganio''  
he it was all alone just he is eating the he ancient one, So soon as
- 14 wā'ōñ''it' o'nē'' ne''ho'' waadiiā'do''iak he'ōñwe' gasde''sini-  
they themselves exhausted now there he his body cast the place where it corn string hangs

strings of corn hung. Two strings of corn he took off, and now, moreover, he placed them on his shoulder and he went out at once. He was running far away when they noticed [what he had done], but, verily, they did not at all pursue him. Again he arrived at their lodge. So now he cast them down where his grandmother abode. "Here," he said; "Thou wilt do with this as seems good to thee. Thou mayest decide, perhaps, to plant some of it." When it was day, he said; "Well, I will go to kill a beaver." Now, moreover, he went to the place that his grandmother had pointed out, saying that such things would dwell there. So he arrived there, and then, also, he saw the place where the beavers had a lodge. Then he saw one standing there. He shot it there and killed it. So then he placed its body on his back by means of the forehead pack-strap and then, moreover, he departed for home. Some time afterward he arrived

ioñ'do <sup>o'</sup> . sevenfold	Deiošde <sup>o'</sup> sāge <sup>o'</sup> Two it corn-string in number	wañioñdā'go <sup>o'</sup> . he them removed	o'ne <sup>o'</sup> now	di'q <sup>o'</sup> huan <sup>o'</sup> šā'ge <sup>o'</sup> . more his-shoulder over	1	
wao'dā <sup>o'</sup> . he them hung	o'ne <sup>o'</sup> now	di'q <sup>o'</sup> waāige <sup>o'</sup> dak. more over	he went out at once	We'e <sup>o'</sup> waādik'he' o'ne <sup>o'</sup> . Far he was running away	2	
waññeñni'na'dog. they no became aware of it	tho <sup>o'</sup> ē <sup>o'</sup> na'e <sup>o'</sup> not it is verily	kho' <sup>o'</sup> and	de'o'sthoñ' <sup>o'</sup> at a stry	deoñwa'eioñ'. she him pursued	3	
Hoñsūt'io <sup>o'</sup> There he again arrived	he' <sup>o'</sup> when	thodino <sup>o'</sup> sot'. there their lodge stands	Da'. So	o'ne <sup>o'</sup> ne <sup>o'</sup> ho' wao'di' now there he it cast	4	
he'ōwe' <sup>o'</sup> the place where	ie'dio <sup>o'</sup> she was sented	ne' <sup>o'</sup> ho'sot'. the his grand mother	"Gwā' <sup>o'</sup> Here	waen'. she it said	"ē <sup>o'</sup> señio <sup>o'</sup> doñ' then thys it will please	5
i's <sup>o'</sup> he' <sup>o'</sup> there it is	ne <sup>o'</sup> sadio'it so thou it will use	neñ'gēñ'. this it is	Ē <sup>o'</sup> sē' <sup>o'</sup> Thou wilt decide	gū'she <sup>o'</sup> it may be	'gie <sup>o'</sup> giēñwa't'. some I it will plant	6
No'ne <sup>o'</sup> The now	wā'o'heñ't it became day	o'ne <sup>o'</sup> waēñ'. now he it said	"Gwā' <sup>o'</sup> . Well	Ē'giñshā' <sup>o'</sup> ne' <sup>o'</sup> I it will go to kill	7	
na'ga'niā'go <sup>o'</sup> . it is	O'ne <sup>o'</sup> So	di'q <sup>o'</sup> ne <sup>o'</sup> ho' more there	hwā'e' <sup>o'</sup> thine he went	he'ōwe' <sup>o'</sup> tge <sup>o'</sup> hoñde' <sup>o'</sup> the place there it river flows	8	
ne' <sup>o'</sup> gañwa'ñit' the she it pointed out	ne' <sup>o'</sup> ho'sot'. to his grand mother	ne' <sup>o'</sup> ne' <sup>o'</sup> ga'weñ' the she has said	ne' <sup>o'</sup> ne' <sup>o'</sup> ho'. the there	ne' <sup>o'</sup> ne' <sup>o'</sup> ho'. the there	9	
ē'ganōñ'gek it at the abundant	ne' <sup>o'</sup> na'ot. that such kind of thing	Da'. So	o'ne <sup>o'</sup> ne <sup>o'</sup> ho' now there	wa'io' <sup>o'</sup> o'ne <sup>o'</sup> kho'. he arrived now and	10	
wa'ge <sup>o'</sup> he it saw	he'ōwe' <sup>o'</sup> the place where	odino <sup>o'</sup> sot' they z have their lodge	ne' <sup>o'</sup> the	na'ga'niā'go <sup>o'</sup> . Now	O'ne <sup>o'</sup> Now	11
wa'ge <sup>o'</sup> he it saw	ne <sup>o'</sup> ho' there	ga'at. it stood	O'ne <sup>o'</sup> ne <sup>o'</sup> ho' Now there	wa'ñak. he it shot	kho' <sup>o'</sup> ne' <sup>o'</sup> and the	12
wa'niō'. he it killed	Da'. So	o'ne <sup>o'</sup> waādi'tge <sup>o'</sup> dāt. now he placed its body on his back by forehead band	kho' <sup>o'</sup> ne' <sup>o'</sup> o'ne <sup>o'</sup> and the now	di'q <sup>o'</sup> more over	13	
sūt'dēñdi'. again he departed	Gañ'gwā'. somewhat	nā'ioñ'ni'she't so long it lasts of	o'ne <sup>o'</sup> ne <sup>o'</sup> ho' now there	sūt'io' <sup>o'</sup> again he arrived	14	

at the place where their lodge stood. Thus, also, again did he do; there where his grandmother was sitting he cast it. "Here," he said, "So be it," she, the Ancient-bodied, said.

So now out of doors they two skinned it. They two held its body in many places. So when they two were nearly through their task there was a pool of blood on the green hide. So then she, the Ancient-bodied, took up a handful of the blood and cast it on the loins of her grandson. "Ha'ha'," she, the Ancient-bodied, said, "now, verily, my grandson, thou becomest catamenial." "Fie upon it," said the youth, "it is not for us males to be so affected as a habit; but ye, ye females, shall be affected thus habitually every month." Now, again he took up a handful of clotted blood and cast it between the thighs of his grandmother, and now, he said: "Thou, of course, verily, hast

- 1 he'oñwe' thodimo<sup>n</sup>'sot', Ne''ho' kho' a'e' naä''ie': ne''ho'  
the place there their lodge There and once so he it there  
where stands, did; more
- 2 he'oñwe' ienü'<sup>n</sup>'ciot ne'' ho'sot' ne''ho' wao'di', ''Gwä'.'  
the place she is sitting the his grand- there he it throw, ''Here.'  
where mother
- 3 waëñ'', ''Niüawë''<sup>n</sup>'ha'', wä'a'ge<sup>n</sup>' ne'' Eä'dage<sup>n</sup>'<sup>n</sup>'tei'.  
he it said ''I am thankful'' she it said the She Ancient-bodied  
One
- 4 Da', o'ne<sup>n</sup>' as'de' ne''ho' waniëñ''<sup>n</sup>'se', Denienawä''<sup>n</sup>'kho''  
so, now out of there they on, it skin- They two one the  
doors ned, the other added
- 5 ne'' gäü'dä''<sup>n</sup>'ge, Da', ne'' no'ne<sup>n</sup>' tho'hä' e''<sup>n</sup>'iadiëño''<sup>n</sup>'kdë''  
the its body on, So, that the now nearly they (n.) two it task  
will complete
- 6 ga'hne'gä' ne'' gä'cio'sä''<sup>n</sup>'ge' ne'' otgwë''<sup>n</sup>'sä', Da', o'ne<sup>n</sup>' ne''  
it liquid the it green hide on the it blood, so, now the
- 7 Eä'dage<sup>n</sup>'<sup>n</sup>'tei' o'dio''<sup>n</sup>'tegak' ne'' otgwë''<sup>n</sup>'sä', kho' ne'' ne''ho',  
she Ancient-bodied she handful the it blood, and the there  
one took up
- 8 wäago'di' ne'' ho'sä''<sup>n</sup>'ge' ne'' hoñwan'dë', ''Ha'ha'.'  
she it throw the his loins on the her grand-on, ''Alas, ''
- 9 wä'a'ge<sup>n</sup>' ne'' legë''<sup>n</sup>'tei': ''O'ne<sup>n</sup>' wä'i' wä'sa'diawëñt',  
she it said the She Ancient Now of course Thou hast the menses  
One (most abstain)
- 10 gwä'de'', ''Teis-nen'', waëñ'' ne'' haksä'dase''<sup>n</sup>'ä', ''Thë''<sup>n</sup>'<sup>n</sup>'  
my grand Fie upon it, he it said the he youth, ''Thou it is  
son, ''
- 11 ni'ä' ne'' agwadji'nä' ne''ho' näiawëñ''<sup>n</sup>'seg; i's de''<sup>n</sup>'gwao' ne''  
we per- the we males, thus so it will be hap- ye though the  
sonally pening,
- 12 sweo''<sup>n</sup>'-shoñ''<sup>n</sup>'o'' ne''ho' ne''iawëñ''<sup>n</sup>'seg ne'' swëñni'dä''<sup>n</sup>'-shoñ'',  
ye females thus so it will be hap- the each month just ''  
pening
- 13 O'ne''<sup>n</sup>' oñsä''<sup>n</sup>'tegak' ne'' o'tgwä' o'ne<sup>n</sup>' di'q' ne''ho' wao'di'  
Now again he it hand- the it clotted now more- there he it cast  
but took up, blood over
- 14 ne'' deico'gëñ' ne'' ho'sot', o'ne<sup>n</sup>' di'q' na'e' waëñ' : ''I's  
the between her the his grand- now more- verily he it said ''Thou  
thighs mother, over

now become catamenial." So now, she, the Ancient-bodied, began to weep, and she said: "Moreover, customarily, for how long a period will it be thus as an habitual thing?" Then the youth said: "As many days| as there are spots on the fawn. So long, verily, shall be the time that it will continue to be thus." Now again she began to weep, the Ancient-bodied. So now she said: "It is not possible for me to consent that it shall be thus." "How many, moreover, then, shall they be?" he said. "I would accept the number of stripes on the back of a chipmunk," she said. "So be it," said the youth. So then he said: "Customarily, four days shall a woman-being remain out of doors. Then, customarily, as soon as she has washed all her garments, she shall reenter the place where they, her ohwachira', abide."

wai'i'	na'e'	o'ne <sup>0</sup>	o'sa'diawēnt.	Da'	o'ne'	o'dio <sup>0</sup> se't'ho'		1
of course	verily	now	thou hast thy misises	so	now	she wept		
ne'	legē <sup>0</sup> 'tei'	o'ne <sup>0</sup>	dī'q	wā'a'gē <sup>0</sup> ;	**Gaiñ'	dī'q	geñ's	2
the	she Ancient- bodied One,	now	more- over	she it said	Who is	more- over	one's tomarily	
he'	ne <sup>0</sup> ioñ'nishe't	ne'	ne''ho'	ne <sup>0</sup> io'dēn'ōng?	O'ne <sup>0</sup>	ne'		3
where	so long it will last	the	thus	so it will continue to be	Now	the		
haksu'dase''ā'	waēn';	**Ne''	ne'	he' nī'ioñ'	ne'	nīodia'gwa'		4
he youth	he it said	That	the	where so many it is	the	so many it spots- has		
ne'	djī-da'tbiēñ'ā'	Ne''ho'	na'e'	ne <sup>0</sup> ioñ'nishe't	ne''ho'	geñ's		5
the	spotted fawn,	There	verily	so long it will last	thus	one's tomarily		
ne <sup>0</sup> io'dēn'ōng.	O'ne <sup>0</sup>	a'e'	o'dio <sup>0</sup> se't'ho'	ne'	legē <sup>0</sup> 'tei'	Da'		6
so it will continue to be	Now	once- more	she wept	the	she Ancient- bodied One,	so		
ne'	ne'	wā'a'gē <sup>0</sup> ;	**Dā'a'o'	ne'	agi'wani'it	ne''ho'		7
that	the	she it said	**It is not pos- sible	the	It will assent to	the	thus	
naia'wē <sup>0</sup> ;	**Do'	dī'q	noñ'?	waēn';	**Ne''	dī'q	noñ'	8
so it should come to pass	**How, many,	more- over	perhaps	he it said,	That	more- over	per- haps	
age'go'	ne'	djo'ho'gwais	he'	nī'ioñ'	ne'	o'iano <sup>0</sup> 'dū <sup>0</sup>	ne'	9
I it would accept	the	chipmunk	where	so many it is	the	it is used	the	
ga'swe'no <sup>0</sup> 'ge'	wā'a'gē <sup>0</sup> ;	**Nio'	waēn'	ne'	haksu'dase''ā'			10
its back on	she it said	so be it,	he it said	the	he youth			
Da'	ne'	waēn';	**Ge'i'	geñ's	ne <sup>0</sup> io'dā'	as'de'	geñ's ne''ho'	11
so,	that	he it said	Four	one's tomarily	so many it will be days	out of doors	one's tomarily	
ē'je'dion'dak,	O'ne <sup>0</sup>	ganiō'	geñ's	gagwe'go'	ē'ienē'ae''hoñ'			12
one will continue to be	Now	so soon as	one's tomarily	it it	one will wash them plurally			
ne'	go'e'ioñniās'ha'	o'ne <sup>0</sup>	geñ's	dē'die'io'	he'ōñwe'			13
the	one's garment	now	one's tomarily	then one new, come-throves	the place where			
heñni'dio'	ne'	ago'wate'i'it.						
they to are abiding	the	her ohwachira						

So some time afterward she, the Ancient-bodied, said repeatedly: "And there shall be mountains, seemingly, over the surface of the earth here present." And now, verily, it did thus come to pass. "And, too, there shall be rivers on the surface of the earth," again she said. Now, of course, truly it did thus come to pass.

Now the youth said: "Now I think that thou and I should return home; that thou and I should go to that place which my mother has made ready for us; that there thou and I should remain forever." "So be it," she, the Ancient-bodied, said.

So then it was true that his grandmother and he departed. So then, verily, they two went up on high. So this is the end of the legend.

1	Da', So,	o'ne <sup>na</sup> now	gani'gwā' somewhat	na'ion'nishe't so long it lasted	o'ne <sup>na</sup> now	ne' the	Eiā'dage <sup>na</sup> 'tei' She Ancient-bodied One	
2	ion'do <sup>na</sup> ; she kept saying	Ē'ionoñdade'niōng There will be mountains standing.	gwā' seem ingly	kho' and	he' where	ioēñdjadā'die." it earth is present."		
3	O'ne <sup>na</sup> Now	do'ge <sup>na</sup> s it is a fact	ne''ho' thus	na'a'wē <sup>na</sup> , so it came to pass.	Ne''kho' That	ne' and	e <sup>na</sup> ge <sup>na</sup> 'hoñ- it river will be	
4	de'niōng present plurally	he' where	ioēñdja'ge." it earth is present."	wā'a'ge <sup>na</sup> 'kho' she it said	a'e', and	O'ne <sup>na</sup> another time,	wai'i' Now of course	
5	ne''ho' thus	do'ge <sup>na</sup> s it is a fact	ne''ho' thus	na'a'wē <sup>na</sup> , so it came to pass.				
6	O'ne <sup>na</sup> Now	ne' the	haksa'dase'a' he youth	waēñ' he it said;	O'ne <sup>na</sup> Now	eñ' I step pose	ne' the	i' we
7	nesedia'deñ'di'. thou and I should return home	Ne''ho' There	hae'ne' thou and I should go	he'oñwe' the place where	diagode'sa'o' there she is ready	ne' the		
8	no''ie <sup>na</sup> , my mother,	Ne''ho' There	dae'ni'dioñdāk thou and I should be	āho'i'wadiādie." it should be a con- tinuing matter."			Ne''ie <sup>na</sup> , So be it."	
9	wā'a'ge <sup>na</sup> she it said	ne' the	Eiā'dage <sup>na</sup> 'tei'. She Ancient-bodied One.					
10	Da', So,	o'ne <sup>na</sup> now	do'ge <sup>na</sup> s it is a fact	wāñ'a'deñdi' they two departed	ne' the	ho'sot', his grand- mother,	Da', So,	o'ne <sup>na</sup> now
11	na'e' verily	he'tge <sup>na</sup> ' up high	wā'ne'. they two went.					
12	Da', [So,	ne''ho' there	ni'gagai'is, so it legend is long.]					

A MOHAWK VERSION

In the regions above there dwelt man-beings who knew not what it is to see one weep, nor what it is for one to die; sorrow and death were thus unknown to them. And the lodges belonging to them, to each of the *ohwachiras*<sup>9</sup> [families], were large, and very long, because each *ohwachira* usually abode in a single lodge.

And so it was that within the circumference of the village there was one lodge which claimed two persons, a male man-being and a female man-being. Moreover, these two man-beings were related to each other as brother and sister; and they two were *dehmino'taton*<sup>6</sup> [down-fended].

<i>Ratink'ere'</i> They in, dwell	<i>ne'</i> the	<i>ē'nekē''</i> place above	<i>ne'ne'</i> the that	<i>ia'</i> not	<i>de'hatiiēntē'ri'</i> they in (it) know	<i>ne'ne'</i> the	1	
<i>āio''sheñt'ho'</i> one should weep, lament	<i>no'k'</i> and	<i>o'ni'</i> also	<i>ne'</i> the	<i>āāi''heie'</i> one should die,	<i>Ne'</i> The	<i>o'ni'</i> also	<i>ne' dji'</i> the where	2
<i>rotino''so'to''</i> their in a lodge stand one by one	<i>ne'</i> the	<i>ska'hwādjirat'sho''</i> one of <i>ohwachira</i> end is			<i>kano''sowa'ne''</i> it lodge large	<i>neñ'</i> now	3	
<i>tā'hno''<sup>7</sup></i> besides	<i>ē''s'</i> cons. tomarily	<i>kano''se's'</i> it lodge long	<i>ne'</i> the	<i>dji'</i> where	<i>ratit'ero''</i> they in	<i>a'se'ke''<sup>8</sup></i> because	4	
<i>ie'hwādjirowa'ne''s'</i> one's <i>ohwachira</i> large are: plurally		<i>akwe'ko''</i> it all	<i>ē''s'</i> cons. tomarily	<i>skano''sā'ne'</i> one of lodge in	<i>ie'tero''</i> they end of abode		5	
<i>Ne'</i> The	<i>kā'ti'</i> so then	<i>ne'</i> the	<i>dji'</i> where	<i>nikanā'tā'</i> so it village large (is)	<i>skano''sā'</i> one of lodge (is)	<i>inakoñkwe'taie''</i> they under have person's	6	
<i>roñ'kwe'</i> he man- being (is)	<i>no'k'</i> and	<i>inakoñ'kwe'</i> she a man- being	<i>neñ'</i> now	<i>tā'hno''<sup>7</sup></i> besides	<i>iatē''no'se''hā'</i> they two brother and sister are	<i>neñ'</i> now	7	
<i>tā'hno''<sup>7</sup></i> besides	<i>te'bhimo'tato''</i> they in, two down- fended are							

<sup>9</sup>An *ohwachira* in its broadest and original sense denotes the male and female offspring of a woman and their descendants in the female line only. In its modern and narrowed meaning it is equivalent to family; that is, a flexible group, usually composed of a parent or parents and offspring.

<sup>6</sup>The epithet in the dual form *dehmino'taton* is descriptive of the requirement of an ancient custom now almost, if not wholly, obsolete among the Iroquois. It consisted in the seclusion of a child from the age of birth to puberty from all persons except its chosen guardian. The occasion of this seclusion was some epoch or prodigy accompanying the birth of the child, which indicated that the child was unquiet, possessing powerful *orenda*, or magic power. It seems that children born with a caul were thus secluded, and the presence of the caul itself may have given rise to the custom. Persons thus secluded were usually covered with corn husks in some nook where they came forth only at night in the care of their guardian. Moreover, the down of the speck of the caul tail was carefully sprinkled about the place of seclusion, the disarrangement of which would indicate an intrusive visit. Hence the epithet 'down-fended,' which is the signification of the *Ame'tindie* epithet.

In the morning, after eating their first meal, it was customary for the people to go forth to their several duties.

All the lodges belonging to the inhabitants of this place faced the rising and extended toward the setting sun. Now then, as to the place where these two down-fended persons abode, on the south side of the lodge there was an added room wherein dwelt the woman-being; but the man-being lived in an added room on the north side of the lodge.

Then in the morning, when all had gone forth, the woman-being habitually availed herself of this opportunity to pass through her doorway, then to cross the large room, and, on the opposite side of it, to enter the place wherein abode the man-being. There habitually she dressed his hair, and when she had finished doing this, it was her

- 1 Ne' ka'ti' e'<sup>ns</sup> ne' neñ' orho"<sup>g</sup>ge'ne' wā'latikhwēñ'tā'ne'  
The so then custom- the now it morning in they (m.) (ceased from food) had entered
- 2 e'tho'ne' neñ' e'<sup>ns</sup> wā'ciakēñ'seroñ'.  
at that time now custom- they (indef.) went out of doors individually.
- 3 Ne' kē"<sup>i</sup>kē"<sup>ns</sup> ratinak'ere' ne' dji' rotino"<sup>s</sup>so'to"<sup>ns</sup> akwe'ko"<sup>ns</sup>  
The this is it they (m.) dwell the where their (m.) lodge stand one by one it all
- 4 dji' tkara'kwī'nekē"<sup>s</sup> no'k' ne' dji' iā'tewatchot'ho'<sup>s</sup>  
where there it sun rises and the where there it sets (immerses itself)
- 5 nitioteno"<sup>s</sup>sāiera'ā'tā'niō"<sup>ns</sup>.  
thus there they (z.) self lodge severally faced.
- 6 Ne' ka'ti' kē"<sup>i</sup>kē"<sup>ns</sup> te'lmīno'tāto"<sup>ns</sup> ne' dji' noñ'we'<sup>s</sup>  
The so then this it is they two down-fended are the where the place
- 7 te'hni'tero"<sup>ns</sup> ieiōno"<sup>s</sup>soñte' e'tiē'ke' nā'kano"<sup>s</sup>sāti' e' noñ'we'<sup>s</sup>  
they two (m.) abode. There it lodge possesses at the south (midday at) such it lodge side of (s) there the place
- 8 niē'tero"<sup>ns</sup> ne' iakoñ'kwe', no'k' ne' roñ'kwe' othore'ke'<sup>s</sup>  
there she abode the she man-being (s), and the he man-being (s) at the north (it could at)
- 9 noñka'ti' ne' dji' ieiōno"<sup>s</sup>soñte' e' ne' noñka'ti' reñ'tero"<sup>ns</sup>  
side of it the where there it lodge possesses there the the side of it he abode
- 10 ne' roñ'kwe',  
the he man-being (s).
- 11 Ne' ka'ti' e'<sup>ns</sup> ne' neñ' akwe'ko"<sup>ns</sup> wā'ciakēñ'seroñ' ne'  
The so then custom- the now (it all) whole they (indef.) went out of doors severally the
- 12 orho"<sup>g</sup>ge'ne' e'tho'ne' e'<sup>ns</sup> ne' iakoñ'kwe' ne' neñ'  
it morning in at that time custom- the she man-being (s) the now
- 13 toñtakanho'hī'ā'ke', kano"<sup>s</sup>sowanēñ'ne' e' noñka'ti' e'<sup>ns</sup>  
thence she crossed the threshold, it lodge (room) large into there the side of it custom-arily
- 14 iā'hoñta'we'ā'te' dji' noñ'we' thēñ'tero"<sup>ns</sup> ne' roñ'kwe' E'  
thither she it entered where the place there he abides the he man-being (s) There
- 15 iā'hokerothi'ē' ne' dji' niō're' e'<sup>ns</sup> wā'kā'sā' e'tho'ne' neñ'  
thither she his hair handled the where so it is far (s) time custom-arily she it finished, at that time now



custom to come forth and cross over to the other side of the lodge where was her own abiding place. So then, in this manner it was that she daily devoted her attention to him, dressing and arranging his hair.

Then, after a time, it came to pass that she to whom this female person belonged perceived that, indeed, it would seem that she was in delicate health; that one would indeed think that she was about to give birth to a child. So then, after a time, they questioned her, saying: "To whom of the man-beings living within the borders of the village art thou about to have a child?" But she, the girl child, did not answer a single word. Thus, then, it was at other times; they questioned her repeatedly, but she said nothing in answer to their queries.

At last the day of her confinement came, and she gave birth to a child, and the child was a girl; but she persisted in refusing to tell who was its father.

tě'tkaia'kě <sup>o</sup> 'ne'	tā'huo <sup>o</sup> '	e'	iēsewata'weā'te'	dji'	noika'ti'	ne'	1	
there she z. will	besides	there	(father she it will)	where	the side of it	the		
come forth			mother					
a'ōh'hā'	tio'nakte'	E'	ka'ti'	nī'io't'	ne'	nīa'tewe'mi'sera'ke'	2	
it she her-	there her own	Thus,	so then	so it	the	each it day in number is-		
self	mat (room) is			stands				
ne'	te'ho'snie'	ne'	rokerothi'ia's,				3	
the	she him	the	she his hair					
attends to			handles,					
No'k'	hā'kare'	ka'ti'	nēn'	ne'	akaōh'kwe'tā'	wā'ōnt'toke'	4	
And	after a while	so then	now	the	her indef. parent	she indef.	the	
					is	noted it		
īā'	ne''-kē <sup>o</sup> '	a'niō'	skeñ'no <sup>o</sup> '	te'ia'ko'n'ho'	ne'	akoieñ'ā'	5	
not	that is it	indeed	will in	not she lives	the	her offspring,		
			health					
Āiēn're'	e'iakok-sā'tāiēn'tā'ne'	No'k'	hā'kare'	ka'ti'	nēn'		6	
One would	she a child will have,	And	after a while	so then	now			
think								
wā'koñwari'hwanoñ'to'se'	o''kā'	ne'	dji'	nīkama'tā'	ne'		7	
she her questioned	who	the	where	so it village	the			
	it is			is in size				
ratinak'ere'	ne'	ratiteroñ'to <sup>o</sup> '	ne'	rotik-sā'tāieñ'ta'sere'	No'k'		8	
they in dwell,	the	they in abide	the	they in are about to	But			
		severally		have child				
īā'	skawēñ'nā'	thaōntaioñ'tā'ti'	ne'	eksā'a'	E'	ka'ti'	nī'io't'	9
not	one it word	she it answered	the	she	thus	so then	so it	
	is	back		child			stood	
ōā'	skoñwari'hwanoñ'toñ'nī'	lā'	othe'no <sup>o</sup> '	thakēñ'ro <sup>o</sup> '			10	
it is	she her questions repeatedly	Not	anything	she	it would			
other				say				
No'k'	hā'kare'	nēn'	īā'akote'miseri'he'se'	nēn'	wā'akok-sā'		11	
But	after a	now	her day arrived for her	now	she became			
	time							
tāiēn'tā'ne'	tā'huo <sup>o</sup> '	īakoñ'kwe'	ne'	eksā'a'	eksā'i'	O'k'	o'ne <sup>o</sup> '	12
possessed of a	and	she a man-	the	she a		only	now	
child,		being is	child	child			it is	
dji'	nī'io't'	īā'	thaioñthro'ri'	o''kā'	ro'ni'hā'		13	
where	so it	not	she it would tell	who	he it is father			
	stood			it is	to her			

<sup>o</sup>This is a contracted form of the preceding word and is very much used.

But in the time preceding the birth of the girl child this selfsame man-being at times heard his kinsfolk in conversation say that his sister was about to give birth to a child. Now the man-being spent his time in meditating on this event, and after awhile he began to be ill. And, moreover, when the moment of his death had arrived, his mother sat beside his bed, gazing at him in his illness. She knew not what it was; moreover, never before had she seen anyone ill, because, in truth, no one had ever died in the place where these man-beings lived. So then, when his breathing had nearly ended, he then told his mother, saying to her: "Now, very soon shall I die." To that, also, his mother replied, saying: "What thing is that, the thing that thou sayest? What is about to happen?" When he answered, he said: "My breathing will cease; besides that, my flesh will become cold,

- 1 No'k' o'hēn'to<sup>n</sup> ne' dji' nio're' ne' nēn' shā'ēnmak'erate'  
But before, in the where, so it is, the now when she is born  
front of it
- 2 ne' eksa'ā' kē'i'kē<sup>n</sup> roñ'kwe' rothōn'te' ē's ne' roñkwē'tā'  
the she-as, this it is he man-being (is) he heard it custom- arily the his people (relatives)
- 3 ne' iakothro'ri' ne' dji' iakoksa'tāēntā'sere' ne' iatē<sup>n</sup>no'sē<sup>n</sup>'hā'.  
the they (under) are the where she child is about to have the they two br-ther and sister are.
- 4 Nēn' ne' rēino<sup>n</sup>'toñ'nio<sup>n</sup> Hā'kare' nēn' toñtā'sawē<sup>n</sup>' nēn'  
Now that it he was thinking about it. After a time now thence it began now  
is
- 5 wā'hono<sup>n</sup>'hwāk'tē<sup>n</sup>. Ne' o'ni' ne' cūā'ka'he'we' ne' ē<sup>n</sup>'rē<sup>n</sup>'he'io'  
it caused him to be ill The also the there it brought it the will he die  
(it was time for it)
- 6 ne' ro'nistē<sup>n</sup>'hā' raonak'taktā' e' iē'tero<sup>n</sup>, teiekan'ere' ne'  
the his mother beside there she abode, she it looked at the
- 7 dji' rono<sup>n</sup>'hwāk'tānī'. Iā' teieieñte'ri; iā' o'ni' noñwēn'to<sup>n</sup>  
where it causes him to be ill. Not she knows it, not also never
- 8 teiakotkā'tho' ne' āiakono<sup>n</sup>'hwāk'tē<sup>n</sup>, a'se'kē<sup>n</sup>' iā' se'  
she has looked at it the it would cause one to be ill, because not as a mat- ter of fact
- 9 noñwēn'to<sup>n</sup> o'ka' telakawē<sup>n</sup>'he'io<sup>n</sup> ne' dji' ratināk'ere'. Ne'  
ever someone one has died the where they (m.) dwell The
- 10 ka'ti' ne' nēn' o'hwā'djok iā'tē<sup>n</sup>'hatoñri'seratkōñ'tē<sup>n</sup> nēn'  
so then the now very soon thither his breath will remain away now
- 11 wā'shakawē<sup>n</sup>'hā'se' ne' ro'nistē<sup>n</sup>'hā'. wā'hēn'ro<sup>n</sup>: "Nēn'  
he (to) addressed the his mother, he it said "Now
- 12 o'hwā'djok ē'ki'he'ia' Ne' o'ni' ne' ro'nistē<sup>n</sup>'hā' wā'ro<sup>n</sup>:  
very soon I shall die. The also the his mother she it said:
- 13 "O' ne' nā'ho'tē<sup>n</sup> ne' dji' nā'ho'tē<sup>n</sup> sū'to<sup>n</sup>? O' ne'  
"What the kind of thing is it) where kind of thing thou it art saying? What that (is it)
- 14 ne' nā'wēñe<sup>n</sup>'? Ne' o'ni' ne' toñtā'bata'ti' wā'hēn'ro<sup>n</sup>:  
so it will take place? The also the thence he replied he it said:
- 15 "Ē'wā'tkā'we' ne' dji' katoñrie'se'. tā'hno<sup>n</sup>' ē<sup>n</sup>'kawi'to'te'  
"It will cease, will leave it the where I breathe am besides it will make it cold  
breathing

and then, also, the joints of my bones will become stiff. And when I cease breathing thou must close my eyes, using thy hands. At that time thou wilt weep, even as it itself will move thee [that is, thou wilt instinctively weep]. Besides that, the others, severally, who are in the lodge and who have their eyes fixed on me when I die, all these, I say, will be affected in the same manner. Ye will weep and your minds will be grieved." Notwithstanding this explanation, his mother did not understand anything he had said to her. And now, besides this, he told her still something more. He said: "When I am dead ye will make a burial-case. Ye will use your best skill, and ye will dress and adorn my body. Then ye will place my body in the burial-case, and then ye will close it up, and in the added room toward the rising sun, on the inside of the lodge, ye will prepare well a place for it and place it up high."

ne'	kieron'ke:	nēn'	tā'hno''	ē'io'hmir'ha'ne'	ne'	dji'	1	
the	my flesh on	now	besides	it will become hard	the	chief		
tewak'thoitereñ'ni'o'	Ne'	o'ni'	ne'	nēn'	ē'wā'(tkā'wa'	ne'	2	
I am pointed severally have	the	also	the	now	it will cease	the		
points				when	will leave it			
dji'	katoñ'rie'se'	tē'skeron'weke'	se'snoñ'ke'	ē'ō'sat'te'	E'tho'ne'		3	
where	I breathe	must thou close my eyes	thy hand with	thou must use it	At that time			
nēn'	tē'sā'shē'otho'	o'k'	thē'tewēñno''to'	No'k'	ho'ni'	ne'	4	
now	must thou weep	just	it will come of its own accord	And	also	the		
otiā'ke'sho'	ne'	kano''sako''	ē'io'teron'take'	ne'	tē'iekani'erake'		5	
others and on	the	it house in	will they abide	the	they it will look at			
ne'	nēn'	ē'ki'heie'	akwe'ko''	shā'tē'iwēñ'ne'	tē'sewā'shēñ'ho'		6	
the	now	will I die	tail	otherwise it will happen too	must will go to sleep			
tā'hno''	ē'sewā'niko''rā'ksē''	No'k'	īā'	ki'	othē'no''		7	
besides	will your minds be grieved	And	not	I think	anything			
ne'	ro'ni'stē'ha'	thiē'iakō'niko''rā'iēñtā'o'		ne'	dji'		8	
the	its mother	other she understood		the	chief			
nā'ho'tē'	wā'hēñ'ro''	Nēn'	tā'hno''	se''hā'	i'si'	noi'we'	dji'	9
kind of thing is	as it said	Now	besides	somewhat farther	under	the place	where	
nā'ho'tē'	wā'shako'hro'ri'	Wā'hēñ'ro''		'Ne'	nēn'		10	
the kind of thing	as told her	He it said		'The	now			
ē'waki'he'io'	ē'sewarōñto'tseron'ni'	ne'	ē'tisewatēwēñ'to'				11	
will have raised me to die	will must ye make a case	the	will ye it do with me					
ne'	ē'kwāñ'tā'seron'ni'	e'tho'ne'	nēn'	oroñto'tsera'ko''			12	
the	will ye my body find a army	at that time	now	it case it				
ē'kwāñ'tā'tā'	no'k'	ho'ni'	e'tho'ne'	ē'tisewanōñ'teke'	tā'hno''		13	
ye my body will place in it	and	so	at that time	will ye it cover	besides			
ne'	dji'	tkarā'kwī'nekē''	noñkā'ti'	ne'	dji'	ie'iono''soñto'	14	
the	where	there it sun comes out east	side of it	the	where	there it possesses a room lodge		
kano''sako''	noñkā'ti'	ē'sewakwata'ko'	ē'neke'	ē'sewā'pē''			15	
it room in	the side of it	will ye it prepare well	high up	will ye it place				

So then, verily, when he had actually ceased breathing, his mother closed his eyes, using her hands to do this. Just as soon as this was accomplished, she wept; and also those others, including all those who were onlookers, were affected in just the same manner; they all wept, notwithstanding that never before this time had they known anyone to die or to weep.

Now then, indeed, they made him a burial-case; then there, high up in the added room in the lodge, they prepared a place with care, and thereon they put the burial-case.

And the girl child lived in the very best of health, and, besides that, she grew in size very rapidly. Moreover, she had now reached that size and age when she could run hither and thither, playing about habitually. Besides this she could now talk.

- 1 To'kē'ske' ka'ti' ne' nēn' dji' iā'thatoñri'serāt'koñ'tē' ne'  
 In truth so then the now where thither his breathing did the  
 depart
- 2 ro'ni-tē''hā' wā'thoñwaroñ'weke' iesno''ke' wā'oñts'te'. Ne'  
 his mother she his eyes closed her hands on she it used. The
- 3 kā'ti' he' karā'tie' wā'tio''shēnt'ho' no'k' ho'ni' ne' otiā'ke'sho''  
 so then there it it accom- she wept and also the others each of  
 panied
- 4 ne' dji' ni'ko'' ne' teiekam'ere' o'k' shā'tiā'wēñme'; akwe'ko''  
 the where so it is in the they it looked at just equally it happened it all  
 number
- 5 wā'tio''shēnt'ho'; ne'ne' iā' noñwēñ'to' te'hatiiēñte'ri' ne'  
 they wept, the that not ever they (m.) it know the
- 6 o'hēñ'to'' dji' niio're' ne' e'tho'ne' ne' o''kā' o'k' āiā'heie'  
 before where so it is dis- the at that the someone only one should  
 tant time die
- 7 ne' tē''s ne'ne' āio''shēnt'ho'.  
 the or the that one should weep.
- 8 Nēn' ka'ti' to'kē'ske' wā'hoñwaroñto'tseroñ'niō'', nēn' o'ni'  
 Now so then in truth they (m.) case made for him, now also
- 9 tāioñteweieñ'to'' ne' dji' wā'hoñwāiā'tā'seroñ'ni'. E'tho'ne' nēn'  
 they chieft. it did the where they (m.) his body finely arrayed. At that now  
 with care time
- 10 oroñto'tsera'ko'' wā'hoñwāiā'ti'tā'. E'tho'ne' nēn' ne' dji'  
 it burial case in they his body placed. At that now the where  
 time
- 11 iēioto'no''soñte' kamo''sāko'' noñka'ti' ē'nekē'' wā'hati''rē'',  
 there it has a room it house in side of it high up they it placed,  
 attached
- 12 No'k' ne' eksā'ā' akwā' o'k' skōñ'no'', nēn' tā'hno''  
 But the she a child very only well, now besides
- 13 io'sno're' ne' dji' iakote'hiā'roñ'tie'. No'k' ne' nēn' e'  
 it is rapid the where she is increasing in size. But the now there
- 14 citiako'ie'' ne' nēn' e'rok teietāk'he's, iakotkā'ri'tseroñni'hā'tie'se'.  
 thence she the now every- she runs about she goes about making amusements  
 arrived where where reputedly, for herself.
- 15 nēn' o'ni' iōñtā'ti'.  
 now also she talks.

Suddenly those in the lodge were greatly surprised that the child began to weep. For never before had it so happened to those who had children that these would be in the habit of weeping. So then her mother petted her, endeavoring to divert her mind, doing many things for this purpose; nevertheless she failed to quiet her. Other persons tried to soothe her by petting her, but none of their efforts succeeded in quieting her. After a while the mother of the child said: "Ye might try to quiet her by showing her that burial-case that lies up high, yonder, wherein the body of the dead man-being lies." So then they took the child up there and uncovered the burial-case. Now of course she looked upon the dead man-being, and she immediately ceased from weeping. After a long time they brought her down therefrom, for she no longer lamented. And, besides this, her mind was again at ease.

Wá'ōñtié'ré <sup>o'</sup>	o'k'	ne'	kano <sup>o'</sup> 'sáko <sup>o'</sup>	ie'tero <sup>o'</sup>	(ieteroñ'to <sup>o'</sup> )	1			
They were sur- prised	just	the	it house-in	one abodes	they abode one by one				
nēñ'	wá'tio <sup>o'</sup> 'shēñ't'ho'	ne'	eksá'a'	Ne'ne'	ia'	noñwēñ'to <sup>o'</sup>	e'	2	
now	she wept	the	she a child	The that	not	the ever	this		
thoñtáio'ro <sup>o'</sup> 'há'tie'	ne'	iakoksa'taiēñ'to <sup>o'</sup>	ne'	táio <sup>o'</sup> 'shēñtho'se'ke'		3			
hither so it has been coming	the	they have children individually	the	they should cry as a habit					
Nēñ'	ka'ti'	ne'	o'ni'stē <sup>o'</sup> 'há'	wá'tiakorho'toñ'ni <sup>o'</sup>	wá'tiako'niko <sup>o'</sup>	4			
Now	so then	the	its (z.) mother	she her comforted	she her mind				
rawēñ'rie'	O'ia'	o'k'	ná'tetioie'ro <sup>o'</sup>	ne'	áiako'niko <sup>o'</sup> 'rawēñ'rie'	5			
diverted.	other (it is)	just	repeatedly so she it did do	the	might she her mind diverted				
lá'	ki'	thoñ'to <sup>o'</sup>	ne'	táioñto'tate'	O'nē <sup>o'</sup>	o'ia'	o'k'	6	
Not	it seems	it sufficed	the	she it would cease from,	Now	other of is	just		
teioñtatarho'toñ'ni'	ia'	ki'	tewa'to <sup>o'</sup> 's	táioñto'tate'	No'k'		7		
again one her comforts,	not	it seems	it suffices	from	And				
há'kare'	nēñ'	ne'	akokstēñ'á'	wá'iro <sup>o'</sup>	"Aietetiate'niēñ'te <sup>o'</sup>	8			
after a time	now	the	she elder one	she it said	Ye her should try then				
iaietehing'toñ'há'se'	ne'	i'si'	e'nekē <sup>o'</sup>	tkarōñto'tserá'here'	ne'	9			
thither ye it should show to her	the	far yonder	ldgh up	there it burial case lies	the				
dji'	rāñ'ti'	ne'	rawē <sup>o'</sup> 'he'ie <sup>o'</sup>	E'tho'ne'	katí'	nēñ'	ia'akotiia'	10	
where	his body it fills	the	he is dead	At that time	so then	ye	thither the s		
tat'he <sup>o'</sup> 'stē'	tá'hno <sup>o'</sup>	wá'koñtinoñtek'si'	Nēñ'	wá'hi'	wá'ōñkát'ho'	11			
upbore her body	besides	they it answered	Now	certainly	she it looked at				
ne'	rawē <sup>o'</sup> 'he'io <sup>o'</sup>	Ne'	ka'ti'	ne'	ok'sá'	o'k'	wá'o'ka'we'	ne'	12
the	he is dead	The	so then	the	at once	st	she ceased from	the	
dji'	teio <sup>o'</sup> 'shēñ't'he's	Akwá'	ka'ti'	ke <sup>o'</sup>	ná'he'	o'nē'	13		
when	she was crying weeping	Yes	so then	the	enough of time	she			
toñtáakotiia'tat'sne'te'	nēñ'	ia'	thá'tetio <sup>o'</sup> 'shēñ't'he's	Ne'	o'ni'	14			
them e they her body down brought	now	not	not she is weeping	the	a so				
ne'	e'	ni'io't	skēñ'no'	teicēno <sup>o'</sup> 'toñ'ni <sup>o'</sup>	15				
ye	the	so it	the we	again she is in turned that is her nature					

It was so for a very long time. Then she began to weep again, and so, this time, her mother, as soon as possible, took her child up to where the dead man-being lay, and the child immediately ceased her lamenting. Again it was a long time before one took her down therefrom. Now again she went tranquilly about from place to place playing joyfully.

So then they made a ladder, and they erected the ladder so that whenever she should desire to see the dead man-being, it would then be possible for her to climb up to him by herself. Then, when she again desired to see the dead person, she climbed up there, though she did so by herself.

So then, in this way matters progressed while she was growing to maturity. Whenever she desired to see the one who had died, she would habitually climb up to him.

- 1 Akwā' wā'kari'hwes nēñ' a're' toñ-āio<sup>h</sup>'shēñ't'ho'. Nēñ' ka'ti'  
Very it matter long now again once again she wept. Now so then  
became
- 2 noñ'wā' ok'sā' o'k' ne' o'nistō<sup>h</sup>'hā' iā'hoñtatiā'tarat'hē<sup>h</sup>'ste' ne'  
at this time at once just the its (her) mother thither she upbore her body the  
oñtatiē<sup>h</sup>'ā' ne' dji' tka'here' ne' rawē<sup>h</sup>'he'io<sup>h</sup>. ne' o'ni' ok'sā'  
her offspring the where there it lay the he is dead the also at once  
on it
- 3 o'k' wā'tioñtō'tate' ne' dji' teio<sup>h</sup>'shēñ't'ho's. Akwā' ka'ti' a're'  
just she counsel from it the where she is weeping Very so then again
- 4 kē<sup>h</sup>' nā'he'. nēñ' a're' toñtāioñtatiā'tats'nē<sup>h</sup>'te'. Nēñ' a're'  
this, length of now again thence again they her body Now again  
time, down brought.
- 5 -skē<sup>h</sup>'no<sup>h</sup>' thiteakotkā'ri'tseroñi'hā'tie'sē'.  
well, con- again she herself goes about amusing  
tentedly
- 6 Nēñ' ka'ti' e'tho'ne' nēñ' wā'hatinekotoñ'ni' ne' o'ni'  
Now so then at that time now they made a ladder the also  
(onekoto)
- 7 wā'hatinekoto'tō<sup>h</sup>'. Ne' ka'ti' ne' kat'ke' tō<sup>h</sup>'iakoto<sup>h</sup>'hwēñ'teio'sē'  
they set up the ladder The so then the whenever it will be needful for her  
(onekoto)
- 8 ne' āioñtkā'tho' ne' rawē<sup>h</sup>'he'io<sup>h</sup>. ē'wa'to<sup>h</sup>. kī', ne' akaōñ'hā'ā'  
the she should look the he is dead it will be I do- the she herself  
at it possible, have,
- 9 iō'erat'hē<sup>h</sup>'. Ne' ka'ti' ne' nēñ' a're' toñsāiakoto<sup>h</sup>'hwēñ'teio'sē'  
thither she will The so then the now again again it was needful for her  
ascend,
- 10 ne' a'hoñwa'kē<sup>h</sup>' ne' rawē<sup>h</sup>'he'io<sup>h</sup>. iā'erat'hē<sup>h</sup>' kī' akaō<sup>h</sup>'hā'ā'.  
the she should see him the he is dead thither she I do- she herself  
climbed, have,
- 11 E' ka'ti' niō'to<sup>h</sup>'hā'tie' ne' dji' iakote'hā'roñ'tie'. Kat'ke'  
Thus so then so it continued to the where she continued to in- Whenever  
be crease in size
- 12 tō<sup>h</sup>'iakoto<sup>h</sup>'hwēñ'teio'sē' ne' āioñtkā'tho' ne' rawē<sup>h</sup>'he'io<sup>h</sup>.  
she will need it the she should look the he is dead  
at it
- 13 iā'erat'hē<sup>h</sup>' kī' ē<sup>h</sup>.  
thither she I custom-  
climbed, think, arily.
- 14

In addition to these things, it was usual, when she sat on the place where the burial-case lay, that those who abode in the lodge heard her conversing, just as though she were replying to all that he said; besides this, at times she would laugh.

But, when the time of her maturity had come, when this child had grown up, and she had again come down, as was her habit, from the place where the dead man-being lay, she said: "Mother, my father said" when she said "my father," it then became certain who was her father. "Now thou shalt be married. Far away toward the sunrising there he lives, and he it is who is the chief of the people that dwell there, and he it is that there, in that place, will be married to thee." And now, besides this, he said: "Thou shalt tell thy mother that she shall fill one burden basket with bread of sodden corn, putting

Nēn'	tā'hno''	ne'	ē''s	ne'	nēn'	e'	ieietskwā'here'	ne'	dji'	1
Now	besides	the	custom-	the	now	thus	there-she sits up-high	the	where	
			arily							
tkarōntō'tserā'here'	iakothōñ'te'	e''s	ne'	kano''sako''	ie'tero''					2
there it burial case lies up	they it heard	custom-	the	it house in	they and					abode
		arily								
ne'	iako'thāre'	ne'	dji'	nī'io't	ne'	aoñta'ho'thā'rāke'	ne'			3
the	she is conversing	the	where	said	the	thence he would be	the			
				stands		talking				
rawē''he'io''	no'k'	o'ni'	aoñtaiakori'hwa'serākweñ'hā'tie'.	nēn'						4
he is dead	but	also	thence she continued to reply,	now						
tā'hno''	sewatie'rē''	nēn'	tāiakoie'sho''.							5
besides	sometimes	now	thence she would							laugh,
No'k'	ne'	nēn'	eñā'kā'hewe'	nēn'	shā'ōnte'hia'ro''	ke''i'ke''				6
But	the	now	there it arrived	now	there she matured	this here-				it is
eksa''ā'	ne'	nēn'	a're'	tōntāioñts'nē''te'	ne'	dji'	tkā'here'	ne'		7
she a	the	now	again	thence she descended	the	where	there it lies	the		upon it
child										
rawē''he'io''	wā'i'ro'':	''Istēñ'hā'	(isdā''),''	wā'hēñ'ro''	ne'					8
he is dead	she it said	Oh, Mother,	(is dā''),''	he it said	the					
rake'ni'hā'	(ne' dji' nī'o're'	wā'i'ro''	rake'ni'hā'	e'tho'ne'	nēn'					9
he my father	the	where	so it is far	she it said	he my father	at that	now			time
(is)					(is)					
wā'katō'kē'ne'	o''kā'	roñwā'ni'hā'	ne'	eksa''ā':	'Nēn'	ē''saniā'ke'.				10
it became known	who	he her father is	the	she a	Now	thou shalt				marry
(as true)	(it is)			child is						
I'no''	ne'	dji'	tkarā'kwī'nekē''s	noñkā'ti'	e'	thanak'ere'.				11
Far far	the	where	there it sun rises	side of it	there	there he dwells				
away										
ne'ne'	thoñwakowa'nē''	ne'	thatinak'ere'	ne'	e'	ē''seni'niāke'.				12
the that	there he their dwells	the	there they dwell	the	there	thou and he shall				marry
Nēn'	tā'hno''	wā'hēñ'ro'':	''Ē''she'hro'ri'	ne'	sā'nistē''hā'					13
Now	and	he it said	'Thou her shalt tell	the	thy mother					
ne'ne'	akwā'	ē''tioñtewēñ'to'.	kā'hī'k	tē'ie'teste'	ne'	kanē''ha-				14
the	very	she shall do it the best	it must	she it shall	the	corn				sodden
that		possible		mix with it						

''This is a shortened form of the next preceding word.

forth her best skill in making it, and that she shall mix berries with the bread, which thou wilt bear with the forehead strap on thy back, when thou goest to the place where he dwells to whom thou shalt be married."

Then it was that her mother made bread of corn softened by boiling, and she mixed berries with the corn bread. So then, when it was cooked, she placed it in a burden basket, and it filled it very full.

It was then, at this time, that the young woman-being said: "I believe I will go and tell it to my father." It was then that she again climbed up to the place where the dead man-being lay. Then those who were in the lodge heard her say: "Father, my mother has finished the bread." But that he made any reply to this, no one heard. So then it was in this manner that she conversed there with her dead father. Sometimes she would say: "So be it; I will." At other times

1	nawé <sup>o'o</sup> 'to <sup>o'o</sup>	(?kané <sup>o'o</sup> 'sto'hare')	é <sup>o</sup> 'iená'taróñ'ní'	ioñtke'tats	á't'here'			
	by boiling	it corn washed	she bread shall make	one bears it on the back by the forehead strap	it basket			
2	é <sup>o</sup> 'kaná'no <sup>o'o</sup>	ne'	ie <sup>o'o</sup> 'satke'tate'	ne'	nén'	ie <sup>o'o</sup> 'se'	dji'	noñ'we'
	it it full fill	the	thither thou shalt bear it on thy back by the forehead strap	the	now	thither thou shalt go	where	the place
3	thén'tero <sup>o'o</sup>	ne'	é <sup>o</sup> 'sení'niake'."					
	there he abides	the	that he shall marry."					
4	E'tho'ne'	nén'	ne'	o'nísté <sup>o'o</sup> 'há'	wá'ená'taróñ'ní'	ne'	kané <sup>o'o</sup> 'há'	
	At that time	now	the	its her mother	she it bread made	the	it corn softened	
5	nawé <sup>o'o</sup> 'to <sup>o'o</sup>	akwá'	tewá'háies'to <sup>o'o</sup>	No'	ka'ti'	ne'	nén'	
	by boiling	very	one it has mixed with truth	The	so then	the	now	
6	shá'ka'ri'	e'	wá'ako'tá'	ioñtke'tats'thá'	a'therá'ko <sup>o'o</sup>	akwá'		
	when it was cooked	there	she it placed in it	one uses it to bear it on the back by the forehead strap	it basket in	very		
7	wá'ká'náne'							
	it filled it							
8	E'tho'ne'	nén'	ne'	éiá'tasé'á'	wá'í'ro <sup>o'o</sup>	"Ié <sup>o'o</sup> 'shí'hro'ri'	ki'	
	At that time	now	the	she new-bathed one is	she it said	There I shall tell him	I think	
9	ne'	rake'ní'há'	"E'tho'ne'	nén'	ioñsáierat'hé <sup>o'o</sup>	dji'	noñ'we'	
	the	he is my father	At that time	now	thither again she ascended	where	place	
10	tká'here'	ne'	rawé <sup>o'o</sup> 'hé'io <sup>o'o</sup>	Ne'	o'ni'	ne'	iakothóñ'te'	
	there it lies upon it	the	he is dead	The	also	the	they it heard	
11	ne'	kané <sup>o'o</sup> 'sáko <sup>o'o</sup>	ie'tero <sup>o'o</sup>	dji'	wá'í'ro <sup>o'o</sup>	"Rako'ní'	nén'	
	the	it lodge in	they abide	where	she it said	Be my father	now	
12	wá'ená'tari'sá'	ne'	istén'á'	No'k'	ne'	aoñta'botá'tike'	lá'	ná'
	she it bread has finished	the	my mother	And	the	he should have replied	not that thing	
13	ne'	o <sup>o'o</sup> 'ká'	teiakothóñ'té <sup>o'o</sup>	E'	ka'ti'	ní'io't	úiko'thare'	
	that one	anyone	one it has heard	Thus	so then	so it is (stands)	just she was talking	
14	sewatie'ré <sup>o'o</sup>	wá'í'ro <sup>o'o</sup>	"Ie <sup>o'o</sup> '"	sewatie'ré <sup>o'o</sup>	nén'	táikoie'sho <sup>o'o</sup>		
	sometimes	she it said	"Yes,	sometimes	now	there she would laugh		



she would laugh. So after a while she came down and said: "My father said: 'To-morrow very early in the morning thou shalt start.'"

So then, when the next day came, and also when they had finished eating their morning meal, the young woman-being at this time said: "Now I believe I will start; but I will also tell my father, I believe." At this time she now went thither where stood the ladder, and, climbing up to the place whereon lay the burial-case of the dead man-being, she said: "Father, I shall now start on my journey." So then again it was from what she herself said that it was learned that he was her father.

It was at this time that he told her all that would befall her on her journey to her destination, and, moreover, what would happen after her arrival. So then, after she again came down, her mother took up for her the burden basket which was full of bread, and placed it on

Hā'kare'	ka'ti'	nēn'	toñtāioñtsne'⁹te'	tā'hno'⁹	wā'iro'⁹:	1			
After ; while	so then	now	thence again she descended	besides	she it said				
⁹⁹Wā'hēn'ro'⁹	ne'	rake'ni'⁹hā'	e'io'r'hē'⁹ne'	nēn'	e'⁹kā'tēn'ti'	2			
He it said	the	be my father is	it day will dawn	now	shall I start				
orho'⁹ke'⁹dji'⁹						3			
it morning early									
Ne'	ka'ti'	ne'	nēn'	shā'or'hē'⁹ne'	ne'	o'mi'	ne'	nēn'	4
The	so then	the	now	when day dawned day light came	the	also	the	now	
sā'hatikhwēn'tā'ne'	ne'	or'ho'⁹ke'⁹ne'	wā'thoñtskā'⁹ho'	e'tho'ne'				5	
again they finished eating their food	the	it morning in	they fed themselves	at that time					
ne'	ciā'tāse'	wā'iro'⁹:	⁹⁹Nēn' kī'	e'⁹kā'tēn'ti'	no'k'	o'mi'	nēn'	6	
the she the new-bodied one	she it said	'Now I will start	I think	but	also	now			
iē'⁹shī'hro'ri'	kī'	ne'	rake'ni'⁹hā'	E'tho'ne'	nēn'	a're'	e'	7	
thither I him will tell	I think	the	be my father is	At that time	now	again	there		
nīioñsā'ic'⁹	dji'	noñ'we'	tkameko'tote'	tā'hno'⁹	tā'erat'hē'⁹			8	
just there again she went	where	the place	there it ladder stands	besides	thither she it ascended				
dji'	noñ'we'	tharōñto'tserā'⁹here'	ne'	rawē'⁹he'io'⁹:	tā'hno'⁹			9	
where place	there her burial case lies upon it	the	he is dead	besides					
wā'iro'⁹:	⁹⁹Rake'ni'	nēn'	e'⁹kā'tēn'ti'	Ne'	ka'ti'	ne'	dji'	10	
she it said	He my father	now	I will start	The	so then	the	when		
ioñthro'ri'	ne'	aka'o'⁹hā'	ne'ne'	ro'ni'hā'				11	
she it tells	the	she herself	the that	be her father is					
E'tho'ne'	akwe'ko'	wā'hako'hro'ri'	ne'	dji'	ne'⁹hawē'⁹sero'⁹			12	
At that time	it all	he it told her	the	where	so it will happen so falls				
ne'	dji'	nīio'ro'	nīie'hēn'ic'⁹	no'k'	ho'ni'	ne'	iēn'ioñwe'	Ne'	13
the	where	so it is far	so thither she will go	and	also	the	thence she will go	the	
ka'ti'	ne'	nēn'	shā'toñtāioñtsne'⁹te'	e'tho'ne'	nēn'	ne'		14	
so then	the	now	thence thence she descended	at that time	now	the			
o'niñtē'⁹hā'	nēn'	wā'tioñtate'kwē'	ne'	ioñke'tats'thā'	a'there'			15	
its her mother	now	she it raised up for her	the	one uses the bear trap	the	she	the back to the cords of strap		

the back of the young woman-being, to be borne by means of the forehead strap, and then the young woman-being went forth from the lodge and started on her journey, the path extending away toward the sunrise; and thither did she wend her way.

So it was surprising to her what a short distance the sun had raised itself when she arrived at the place where her father had told her there was a river, where a floating log served as a crossing, and at which place it was the custom for wayfarers to remain over night, as it was just one day's journey away. So the young woman-being now concluded, therefore, that she had lost her way, thinking that she had taken a wrong path. She then retraced her steps. Only a very short distance again had the sun gone when she returned to the place whence she had started, and she said: "I do not know but that I have lost my way. So I will question my father about it again." She

- 1 *kaná'taraná'no<sup>o</sup>*    *ne'ne'*    *ciá'tase'*    *wá'ontat'therake''táte'*    *neñ'*  
it full of bread (is)    the that    she new    she her caused to hear it on her    now  
bodied (is)    back by the forehead strap
- 2 *tá'hmo<sup>o</sup>*    *ia'ciá'ké<sup>o</sup>'ne'*    *neñ'*    *wá'o<sup>o</sup>'tén'ti'*    *dji'*    *tkará'kwí'neké<sup>o</sup>*  
and    hence she went    now    she started    where    there-it sun habitually  
forth    forth    comes out
- 3 *níiothá'háiera'to<sup>o</sup>*    *e'*    *níia'há'e<sup>o</sup>*.  
so it itself road faces    there    just thither  
she went.
- 4 *Ne'*    *ka'ti'*    *ne'*    *ione'hrá'kwá't*    *niio<sup>o</sup>'á'*    *ioterá'kwakarátá'to<sup>o</sup>*  
The    so then    the    it is wonderful    so it is little    it sun had raised itself  
distant
- 5 *no'k'*    *e'*    *ia'há'ón'we'*    *dji'*    *noñ'we'*    *ne'*    *ro'ni'há'*    *ne'*    *rá'wé<sup>o</sup>*  
and    there    there she arrived    where    the place    the    he her father    the    he it has  
(is)    said
- 6 *tká'hio<sup>o</sup>'batá'tie'*    *wá'tá'*    *karon'to'*    *ne'*    *dji'*    *teieia'hiak'thá'*    *E'*  
there-it river extends    maple    it tree floats    the    where    they use it to cross    There  
along    the stream.
- 7 *e<sup>o</sup>*    *noñ'we'*    *ia'ón'wete'*    *a'se'ké<sup>o</sup>*    *sewe'hni'será'*    *dji'*  
custom-    the place    there one would stay    because    one day    where  
arily    over night.
- 8 *níiwathá'hínoñ'tserese'*    *Néñ'*    *ka'ti'*    *ne'*    *ciá'tase'*    *wá'e<sup>o</sup>'re'*  
so it journey is long.    Now,    so then    the    she new-    she it thought  
bodied one (is)
- 9 *ori'hwi'io'*    *wá'ciá'tá'to<sup>o</sup>'ne'*    *wá'e<sup>o</sup>'re'*    *to'ká'*    *noñ'wá'*    *wá'tekhá'*  
it is true    she her way has lost,    she it thought    perhaps    this time    I it path  
matter
- 10 *hané'rá'ke'*    *E'tho'ne'*    *ka'ti'*    *neñ'*    *sáio<sup>o</sup>'kete'*    *Nakwá'*    *ón'wá'*  
mistook.    At that time    so then    now    she started    The very    this time  
back.
- 11 *ká<sup>o</sup>*    *o'k'*    *niio're'*    *niioterá'kwá'tén'tio<sup>o</sup>*    *no'k'*    *io<sup>o</sup>'sá'ioñwe'*  
here-    only    so it is    so it sun had moved    but    there again she  
distant    arrived
- 12 *ne'*    *dji'*    *tiako'tén'tio<sup>o</sup>*    *tá'hmo<sup>o</sup>*    *wá't'ro<sup>o</sup>*    *''To'ká'*    *noñ'wá'*  
the    where    thence she started    and    she it said    ''Perhaps,    this time
- 13 *wá'kia'tá'to<sup>o</sup>'ne'*    *Ē'heri'hwanoñ'to<sup>o</sup>'se'*    *ka'ti'*    *ne'*    *rake'ni'há'*.  
I my way have    I him will again ask    so then    the    he my father  
mistaken.    (is).

<sup>a</sup>Literally, she lost her body.

<sup>b</sup>Literally, I lost my body.

thereupon climbed up again to the place where her father lay in the burial-case. Those who were in the house heard her say: "Father, I came back thinking that, perhaps, I had lost my way, for the reason that I arrived so quickly at the point thou describedest to me as the place where I should have to remain over night; for the sun had moved scarcely any distance before I arrived where thou hadst told me there would be a river which is crossed by means of a log. This, then, is the aspect of the place whence I returned." At this time, then, he made answer to this, and she alone heard the things that he said, and those other people who were in the lodge did not hear what things he said. It is told that he replied, saying: "Indeed, thou hadst not lost thy way." Now it is reported that he said: "What kind of a log is it that is used in crossing there?" She answered, it is said: "Maple is

E'tho'ne'	ka'ti'	nēn'	ioñ-saierat'hé <sup>o'</sup>	dji'	noñ'we'	tharoñto'	1	
At that time	so then	now	(thither again she ascended)	where	the place	there he lies		
tsera'here'	ne'	ro'ni'hā'	lakothoñte'nio'	ne'	kano''sako''		2	
a burial case	the	it her father	They severally heard it	the	house in it			
ieteron'to''	ne'	dji' wā'ro''	'' Rake'nī'	toñtakā'kete'	so'dji'		3	
they one by one	the	where she it said	'' Be my father,	thence I turned back	for too much			
wā'kere'	to'kā'	noñ'wā'	wā'kiā'tā'to''	ne'	dji' so'dji'	io'sno'ro'	4	
I thought it	perhaps	this time	I have strayed	the	where for (too much)	it is up		
e''	ñā'hā'kewe'	dji'	nīwato''hwēñdjiō'te''	ne'	dji'	tak'hro'ri'	5	
there	there I arrived	where	such land kind use of	the	where	thou didst tell it me		
dji'	noñ'we'	io'keññōñ'hweto'	a'se'ke''	ñā'	othe'no''	akwā''	6	
where	place	there I will stay over night	because	not	anything	very		
teioterā'kwā'tēñ'tio''	no'k'	e''	ñā'hā'kewe'	ne'	dji'	tak'hro'ri'	7	
it sun had moved	and	there	there I arrived	the	where	thou didst tell it me		
tkā'hio''hata'tie'	karoñtā'ke'	teieia'hiāk'thā'	E'	ka'ti'	nī'io't		8	
there it river extends along	the log on	one uses it to cross the stream	There	so then	such it is			
dji'	noñ'we'	toñtakā'kete'	E'tho'ne'	ka'ti'	tā'bari'hwā'serā'ko'		9	
where	place	thence I turned back	At that time	so then	thence he made answer			
ne'	akaon'hā'	o'k'	lakothoñ'te'	dji'	nā'ho'te''	wā'hēñ'ro''	10	
the	she herself	only	she heard it	where	such kind of thing	he it said	not	
ne'ne'	otiā'ke''sho''	ne'	kano''sako''	ie'tero''	teieikothoñte''o''		11	
the that	it other every one	the	house in	they it and he abode	they it did hear			
ne'	dji'	nā'ho'te''	wā'hēñ'ro''	Wā'hēñ'ro''	ia'ke''	'' Iā'te''	so''	12
the	where	such kind of thing	he it said	He it said	it is said	Not at all	no	
tesāñtā'to''o''	Nēn'	wā'hēñ'ro''	ia'ke''	'' O''	nā'karoñto'te''		13	
thou hadst strayed	Now	he it said	it is said	What	such it the kind of			
ne'ne'	karoñ'to'	ne'	dji'	teieia'hiāk'thā'?	Wā'ro''	ia'ke''	14	
the that	it tree parts	the	where	one uses it to cross the stream	She it said	it is said		
'' Wā'tā'	nā'karoñto'te''	ne'	dji'	teieia'hiāk'thā'	no'k'	o'ho'serā'	15	
Maple	such it tree	for the	where	one uses it to cross the stream	but	it is crossed		

the kind of log that is used at the crossing, and the log is supported by clumps of young saplings of basswood and ironwood, respectively, on either side of the stream." He replied, it is said: "That appears to be accurate, indeed; in fact, thou didst not lose thy way." At this time, then, she descended and again started on her journey.

And again, it seems, the sun had moved only just a little before she again arrived at the place whence she had returned. So she just kept on her journey and crossed the river.

So, having gone only a short distance farther on her way, she heard a man-being in the shrubbery say therefrom: "Ahen!" She of course paid no attention to him, but kept on her way, since her father had told her what would happen to her on the journey. Thus, in this manner, she did nothing except hasten as she traveled on to her destination. Besides this, at times, another man-being would say from out

- 1 tā'hno<sup>o'</sup> skaroñtākās'tā' nā'karoñto'te<sup>o'</sup> oteroñtoñni'ā' iotho'ko-  
and ironwood (durable such a tree-kind of it sapling it clump)
- 2 toñ'ni<sup>o'</sup> tedjia'ro<sup>o'</sup> noñka'ti' e' ka'ti' karoñtawe'thār'ho<sup>o'</sup>.  
stands one both sides of it there so then one has infixed the log."
- 3 Wā'hēñ'ro<sup>o'</sup> iā'kē<sup>o'</sup>: "Ne' o' ki', tkā'e'ri' se': iā'te<sup>o'</sup>  
it is said, it is said: "That there, I be- there it is indeed; not at all lieve, correct"
- 4 se' tesūā'tā'toñ'o<sup>o'</sup>. E'tho'ne' ka'ti' nēñ' toñtāiōñs'ne<sup>o'</sup>te<sup>o'</sup>  
indeed thou hast strayed At that time then now thence she descended (lost thy body)."  
again
- 5 no'k' a're' teiako'tēñ'tio<sup>o'</sup>.  
and also again she started on way.
- 6 Nakwā' ki' a're' o'sthoñ'hā' o'k' thiioterā'kwā'tēñ'tio<sup>o'</sup> no'k'  
The very I again it small (is) only it sun has moved but believe
- 7 nā' e' io<sup>o'</sup>sā'ioñwe' dji' noñ'we' tetiakok'to<sup>o'</sup>, o'k' ka'ti'  
that there again there she where place thence she had only, so then one arrived returned,
- 8 e're<sup>o'</sup> e'ie<sup>o'</sup> wā'tiēā'hia'ke'.  
beyond there she she crossed the stream, kept going
- 9 iā' ka'ti' so'dji' i'no<sup>o'</sup> thiiēiakawe'no<sup>o'</sup> nēñ' ka'ti' iakothoñ'te'  
Not so then so very far thither had she gone now so then she 't heats (too much)
- 10 roñ'kwe' o'ska'wāko<sup>o'</sup> tā'hata'ti' tā'hēñ'ro<sup>o'</sup>: "Hēñ'm." iā'  
he a man it shrubbery in thence he thence he it (Ahen.) Not being (is) spoke said
- 11 ka'ti' othe'no<sup>o'</sup> thiiēiakotsteris'to<sup>o'</sup>. iako'tēñtioñ'hā'tie' nēñ' ne'  
so then anything thither did she head She kept on going now that, give,
- 12 a'se'ke<sup>o'</sup> ne' roñi'hā' te'shako'hro'ri' dji' e' ne<sup>o'</sup>hawēñ'ne'.  
because the he-her he-her had told it where there so it will happen father
- 13 E' ka'ti' ni'io't ne' o'k' ne' iako'storoñ'tie' ne' dji'  
Thus so then so it the only the she hastened the where stood onward
- 14 ioñthā'hi'ne'. Ne' o'ni' ne' o'ia' o'k' e'os' ne' roñ'kwe' ne'  
she her path moved The also the other only custom the he a the along (is) man-being (is) the

of the shrubbery: "Ahem!" But she kept on her course, only hastening her pace as much as possible as she continued her journey. But when she had arrived near the point where she should leave the forest, she was surprised to see a man-being coming toward her on the path, and he, when coming, at a distance began to talk, saying: "Stand thou, for a short time. Rest thyself, for now thou must be wearied." But she acted as though she had not heard what he said, for she only kept on walking. He gave up hope, because she would not even stop, so all that he then did was to mock her, saying: "Art thou not ashamed, since the man thou comest to seek is so old?" But, nevertheless, she did not stop. She did not change her course nor cease from moving onward, because her father had told her all that would happen to her while she trudged on her journey; this, then, is the reason that she did not stand. So then, after a while, she reached a grassy clearing a

o'ska'wáko <sup>o</sup>	toñtá'héñ'ró <sup>o</sup> :	"Héñ'm."	No'k'	kato'ké <sup>o</sup>	ki'	1		
it shrubbery in	thence he it said	"Ahem"	But	it unchanged (is)	I believe,			
ní'io't' nitiakoie'ré <sup>o</sup>	ne' o'k'	ne'	lakostoné'tie'	ne'	dji' teia-	2		
so it so she continued to do	the only	the	she hastened onward	the where	she			
ko'thá'há'kwé <sup>o</sup> 'há'tie'.	Ne'	ka'ti'	ne'	néñ'	ak'tá'	ne'	néñ'	3
it path continues to travel onward,	The	so then	the	now	nearly	the	now	
ia'taie'r'ho'tká'we'	wá'ontie'ré <sup>o</sup>	o'k'	ka'ti'	ne'	ron'kwe'	o'há'há'	4	
thither side she it forest would leave	she was surprised	only	so then	the	he a man being as	it path		
ke'sho <sup>o</sup> ' tá're.	Ne'	ka'ti'	ne'	she'ko <sup>o</sup>	ké <sup>o</sup> 'á'	níio're'	tá're'	5
on along thence he is coming	The	so then	the	still	short way	so it is distant	thence he is coming	
ne'k'	tá'ho'thá'rá'tie'.	ra'to <sup>o</sup> :	"Tes'tá'ne'	na'he'á'	Satoñris'hé <sup>o</sup> :	6		
and thence he came talking,	he it is saying	stand thou,	a short length of time	Thou thy self rest				
neñ'	o <sup>o</sup> 'te'	tes'chwishé <sup>o</sup> 'he'io <sup>o</sup> :	No'k'	nakwá'	dji'	ní'io't'	7	
now probably	that art weary thy strength is dead		And	the very	where	so it stood		
ne'	ia'	teiakothoñ'te'.	ne'	o'k'	ne'	iko'téñtioñ'há'tie'.	Wá'	8
the not	she it hears,	the	only	the	she keeps on going onward	He		
hé <sup>o</sup> 'nikón'riá'ke'	ia'	se'	thá'táietá'ne'.	No'k'	ne'	o'k'	ne'	9
filled in his purpose (he his mind broke)	not indeed	there she did stand	But	the	only	the		
sashakote'há'tá'nio <sup>o</sup> ,	ra'to <sup>o</sup> :	"Ia'	tesate'hé <sup>o</sup> 'se'	o'	nihokstén'á'	10		
he taunted her with shame repeatedly,	he it said	Not	art thou of thyself ashamed	this,	so he did			
ne'	wá'tseniön'te'.	No'k'	ki'	ia'	thá'teikotá'o <sup>o</sup> :	Kato'ké <sup>o</sup> ,	11	
the thou him goest to seek		And,	I believe,	not	there she did stand,	one certain way		
nitiakoie'ré <sup>o</sup>	ia'ko'téñtioñ'há'tie'.	a'se'ké <sup>o</sup> '	ro'ni'há'	akwe'ko <sup>o</sup>	12			
so she continues to do	she keeps on going onward,	because	he her father	it all				
se'	wá'hi'	te'shako'hro'ri'	dji'	né <sup>o</sup> 'hawé <sup>o</sup> 'sero <sup>o</sup> '	ne'	dji'	o'	13
indeed verily	he it her told	where	so it will happen	seriously	the	where	there	
é <sup>o</sup> 'ioñthá'hí'ne'.	ne'	ka'ti'	kari'hoñ'ni'	ia'	thá'teikotá'o <sup>o</sup> :	No'k'	14	
she will be traveling,	the	so then	it it causes	not	she did stand,	And		

clearing that was very large—in the center of which there lay a village, and the lodge of the chief of these people stood just in the middle of that village. Thither, then, to that place she went. And when she arrived at the place where stood his lodge, she kept right on and entered it. In the center of the lodge the fire burned, and on both sides of the fire were raised beds of mats. There the chief lay. She went on and placed beside him her basket of bread, and she said: "We two marry." So he spoke in reply saying: "Do thou sit on the other side of the fire." Thus, then, it came to pass, that they two had the fire between them, and besides this they uttered not a word together even until it became dark. Then, when the time came, after dark, that people retire to sleep habitually, he made up his mat bed. After finishing it he made her a mat bed at the foot of his. He then said: "Thou shalt lie here." So thereupon she lay down there, and he

- 1 hā'kare' nēn' iā'e'hēntā'ra'ne' kā'hēntowa'nē<sup>ns</sup>. Shā'tekā'heñt'hē<sup>ns</sup>  
 after a now thither she it field large field. Just it field in the  
 time reached (is) middle of
- 2 e' tkañā'tāie<sup>ns</sup> tā'hno<sup>ns</sup> ne' roñwākowa'nē<sup>ns</sup> nakwā' shā'teka-  
 there there it besides the their chief the very just it village  
 village lies in the middle
- 3 nāt'hē<sup>ns</sup> noñ'we' ni'hono<sup>ns</sup>'sote'. E' ka'ti' niā'hā'e<sup>ns</sup>. Ne' nēn'  
 of place there his lodge There so then thither she The now  
 stands. went.
- 4 ka'ti' dji' iā'hā'oñwe' ne' dji' rono<sup>ns</sup>'sote' o'k' e'i'e<sup>ns</sup> tā'hno<sup>ns</sup>  
 so then where there she the where his lodge stands only just she  
 arrived besides
- 5 iā'hoñtā'weñ'te'. Shā'tekamo<sup>ns</sup>'hē<sup>ns</sup> niotek'hā' tā'hno<sup>ns</sup> tedjia-  
 thither she entered it. Just in the middle of there it burns and on both  
 the lodge
- 6 ro<sup>ns</sup>'kwē<sup>ns</sup> nā'kadjiē<sup>ns</sup>'hātī' kanak'tāie<sup>ns</sup>. E'tho' rāñā'tioñ'nī',  
 sides such it the fire-side of it couch (or bed) There his body lay  
 lay. supple,
- 7 o'k' e'i'e<sup>ns</sup> wā'hoñwa'therāieñ'hā'se' ne' kanā'taro<sup>ns</sup>'k tā'hno<sup>ns</sup>  
 just just she she set the basket for him the it broad and  
 kept going
- 8 wā'ti'ro<sup>ns</sup>: "Wā'oñkeni'niāke'." Tā'hata'ti' ka'ti' wā'hēñ'ro<sup>ns</sup>:  
 she it said. "Thou and I marry now." He replied so then he it said:
- 9 "E'rē<sup>ns</sup> ni'kadjiē<sup>ns</sup>'hātī' kāsatiē<sup>ns</sup>." E' ka'ti' nā'a'wē<sup>ns</sup> wā'tui-  
 "Yonder such it fire side of there do thou There so then so it they it  
 sit." happened fire had
- 10 djiē<sup>ns</sup>'hoñtē<sup>ns</sup> tā'hno<sup>ns</sup> iā' hē<sup>ns</sup>'ska' thā'teshoti'thare' o'k' e'  
 between them besides not one did they talk together only there  
 (it is) again
- 11 iā'ōkarā'hwe'. Ne' ka'ti' ne' dji' nēn' iā'kā'hewe' ne' dji'  
 it became evening The so then the where now it was time the where
- 12 nitio'karā'o<sup>ns</sup> ne' nēn' dji' niāko'tās' nēn' wā'hatōñmits-ka-  
 there it is far in the now where there they go to now he prepared for  
 the evening sleep customarily himself
- 13 nā'soron'ni'. Wā'hā'sā' e'tho<sup>ns</sup>'ne' nēn' wā'shakotska'r'hā'se' dji'  
 his-mat. He it finished at that now he it mat her spread for where  
 time
- 14 iā'te'hā'sī'tāie<sup>ns</sup>. Ne' ka'ti' wā'hēñ'ro<sup>ns</sup>: "Kē<sup>ns</sup> eñ'sā'rate'."  
 there his feet lie. The so then he it said. "Here thou shalt lie."

also lay down. They did not lie together; they only placed their feet together [sole to sole].

And when morning dawned, they two then arose. And now he himself kindled a fire, and when he had finished making the fire he then crossed the threshold into another room; he then came out bearing an onora [string of ears] of white corn. He said: "Do thou work. It is customary that one who is living among the people of her spouse must work. Thou must make mush of hulled corn." So she thereupon shelled the corn, and he himself went to bring water. He also got a pot, a pot that belonged to him, and that was very large. He poured the water into the pot and hung it over the fire.

And when she had finished shelling the corn, she hulled it, parboiling the corn in the water. And when the corn was parboiled, she then poured the grains into a mortar. She then got the pestle from where

E'tho'ne'	ka'ti'	nēn'	e'	wā'on'rate'	no'k'	ho'mi'	ne	raon' 'hā'	1
At that time	so then	now	there-	She lay down	but	also	the	he himself	
wā'ha'rate'	īā'	te'hoōnara'to <sup>0</sup> '	ne'	o'k'	ne'	wā'tiars' 'sitarik'e'			2
he lay down,	Not	they did lie together,	the	only	the	they joined their feet		[sole to sole]	
No'k'	ne'	nēn'	cā'or'hō <sup>0</sup> 'ne'	nēn'	wā'hiatkets'ko'	Nēn'	ne'		3
But	the	now	it became day- light	now	they two raised	Now	the		
ra'o <sup>0</sup> 'hā'	wā'hate'kā'te'	No'	ka'ti'	ne'	nēn'	cā'hadjiē <sup>0</sup> 'hī'sā'			4
he himself	he it fire-kindled.	The	so then	the	now	he it fire finished			
e'tho'ne'	īā'tha'no' <sup>0</sup> 'hīiā'ko'	cā'tōnta'hāiā'kō <sup>0</sup> 'ne'		skano'rā'	one <sup>0</sup> '				5
at that time	thither he it threshold crossed	thence he came forth, again		one-string	it white of corn				
sakēn'rā'	shanor <sup>0</sup> 'hā'wī'	Nēn'	wā'heñ'ro <sup>0</sup> '		Sāio' <sup>0</sup> 'tē <sup>0</sup> '				6
grain	he string of corn brought	Now	he it said:		Do thou labor				
Iakoio'te'	e <sup>0</sup> 's'	ne'	īe'hne <sup>0</sup> 'hwā'shē <sup>0</sup> '	Ē <sup>0</sup> 'sdji-koñ'm'	kanē <sup>0</sup> 'hana-				7
One labors	custom- arily	the	she lives in the family of her spouse,	Thou must make	it corn softened (soaked)				
wē <sup>0</sup> 'to <sup>0</sup> '	E'tho'ne'	ka'ti'	nēn'	wā'enē <sup>0</sup> 'staron'ko'	no'k'	ne'			8
by parboiling	At that time	so then	now	she it corn shelled,	but	the			
ra'o <sup>0</sup> 'hā'	wā'ha'hnekako' 'hā'	tā'ho <sup>0</sup> '	īā'hana' dja'ko'	ne'	raon'tā'k				9
he himself	he water went to fetch	besides	there he it kettle got,	the	his pot				
kanā'djowā'ne <sup>0</sup> '	tā'ho <sup>0</sup> '	wā'ha'hneki'hā'rē <sup>0</sup> '							10
it kettle large	and	he it liquid hung over the fire							
No'k'	ne'	nēn'	cā'e'sā'	wā'enē <sup>0</sup> 'staron'ko'	e'tho'ne'	wā'			11
And	the	now	wherein she finished it	she it corn shelled	at that time				
enē <sup>0</sup> 'stana'wē <sup>0</sup> 'te'	no'k'	ne'	nēn'	cā'kanē <sup>0</sup> 'stana'wē <sup>0</sup> '	e'tho'ne'				12
she it corn softened by parboiling	but	the	now	wherein it corn became soft by parboiling	at that time				
nēn'	kā'nika'tako <sup>0</sup> '	īā'enē <sup>0</sup> 'sta'wero <sup>0</sup> '	nēn'	īā'ēica'totā'ko'	nēn'				13
now	it mortar in	there she it corn grains poured,	now	she it pestle took from an upright position	now				
o'ni'	wā'et'he'te'	Ē <sup>0</sup> 'skā'	o'k'	tāieciā'tē <sup>0</sup> 'te'	no'k'	wā'the'se-			14
also	she it pounded,	One	only, just	she it pestle brought down	and	she finished			

it stood, and pounded the corn to meal. She brought the pestle down only once, and the meal was finished. The chief marveled at this, for he had never seen one make meal in so short a time. When she finished the meal, the water in the pot which he had hung over the fire was boiling. She, thereupon, of course, was about to put the meal into it, but he said: "Do thou remove thy garments." So she then divested herself of her garments. She finished this work, and then put the meal into the water. Now she stirred it, using a pot stick for the purpose. But the man himself lay alongside on the mat bed, having his eyes fixed upon her as she worked. So, of course, as the mush continually spattered, drops of it fell continually in divers places on her, all along her naked body. But she acted just as though she did not feel this. When the mush was sufficiently cooked, her whole naked body was fully bespattered with mush. At this moment he himself now removed the pot from the fire, and then, moreover, he opened a door not far away and said: "My slaves,

- 1 rí'sá', Wá'rori'hwane'hra'ko' ne' dji' iá' noñwón'to'  
 I (m. a.), He it matter marveled at the where not ever
- 2 te'hotká'tho' ne' nio'sno're' aïthe'seri'sá'. Ne' ka'ti' ne'  
 he it has looked at the so it is rapid one it meal could finish. The sothen the
- 3 nēñ' e'ethe'seri'sá' nēñ' teio'hmekoñ'tie'se' ne' roná'dji'hare'  
 now whenen it meal she finished now it boils (eats) liquid to the he kettle-has hung up,  
 and fro)
- 4 Nēñ' wá'hi' nēñ' iē<sup>o</sup>iethesero'hwe', wá'hēñ'ro<sup>o</sup>; "Sutseroñniá'-  
 Now verily now thither she it meal will he it said "Do thou thy  
 immerse," garments
- 5 eioñ'ko'," E'tho'ne' ka'ti' nēñ' wá'ontseroñniá'eioñ'ko'. Wá'e'sá'  
 remove, At that time sothen now she her garments removed, She it  
 finished
- 6 e'tho'ne' nēñ' iá'ethe'sero'hwe' nēñ' teioñwōñ'rie' ká'serawōñ'rie'  
 at that true now thither she it meal now she it stirred it pot stick  
 immersed
- 7 ioñt'shá', No'k' ne' ra'o<sup>o</sup>há' kanáktá'ke' ne' tháá'tioñ'ni'  
 she it uses And the he himself it catch on the there his body lay  
 supine
- 8 te'shakokan'ere' nēñ' iakoio'te', Ne' ka'ti' ne' dji' watdji's-  
 he her watched now she is working The sothen the where it
- 9 kwátoñ'kwás iako'stara'rá'sero<sup>o</sup> ne' ie'háie<sup>o</sup>sá'ke'sho<sup>o</sup>, Nakwá'  
 mush spatters it drop impinges the her naked body on along, The very  
 on her scantly
- 10 dji' ní'io't ne' iá' teiakoteriēñ'taro', iá'tkáie'ri' wá'kadji's'kwári'  
 where so it is the not she it knew, It sufficient it mush was cooked  
 (stands)
- 11 nēñ' ne' nakwá' o'k' dji' niieháie<sup>o</sup>sá' iedji's'kware', E'tho'ne'  
 now the the very just where so her tanked- it mush is present, At that  
 body large (is) time
- 12 nēñ' ra'o<sup>o</sup>há' wá'haná'dji'hara'ko', nēñ' tá'hmo<sup>o</sup>' kē<sup>o</sup>' noñ'we'  
 now he himself he unhung the Kettle, now and here the place  
 (desides)
- 13 iá'han'hotōñ'ko' tá'hmo<sup>o</sup> wá'hēñ'ro<sup>o</sup>; "Aketsen<sup>o</sup>'sho<sup>o</sup>' ká'sene<sup>o</sup>."  
 there he moved the and he it said, "My slaves each one do ye two  
 door-flap aside come."



do ye two come hither." Thereupon thence emerged two animals; they were two large dogs. He said: "Do ye two wipe from along her naked body the muck spots that have fallen on her." Thereupon his slaves, two individuals in number, and besides of equal size, went thither to the place where she was standing. Now, of course, they two licked her naked body many times in many places. But, it is said, their two tongues were so sharp that it was just as if one should draw a hot rod along over her naked body. It is said that wherever they two licked the blood came at once. So it is said that when they two had finished this work, she stood there bathed in blood. He thereupon said: "Now, do thou dress thyself again." And she did redress herself. But, it is said, he said to his two slaves: "Come, my slaves, do ye two eat, for now the food that was made for you is cooked." So then the two beasts ate. And when they two had

E' ka'ti'	takeniia'ke'ne'	teknikowa'ne'	e'r'ha'r.	Wa'hēn'ro'':	1
There- so then	thence they two came forth	they two large are	dogs,	He it said	
"Sāsenira'ke'f' (?!ōnsāsenira'ke'w) i'e'hāiēnsū'ke'sho' i'odjiskware'f'					
"Do ye two wipe it away again		her naked body on along	it muck is be-	spattered	2
nio'':	E'tho'ne'	ne'	raotsenē'o'koñ'a'	tekeniia'sho'	nēn'
sever- ally."	At that time	the	his slaves individually	they two individ- uals in number	now
tā'hno'':	dji'	nā'tekenikowa'ne'	e'	nīā'hā'keno' ne'	dji'
and	where	so they two are large	there	just thither they two went	the where
i'tiete',	nēn' se'	o'k' wā'hī'	wā'akoti'hāie'	sākānēt'ho'.	E' se'
there she stood,	now in- deed	only verily	they her naked body licked repeatedly.	There in- deed,	
ia'ke'	nīonēn'nā'sate't	dji'	nī'io't	ne'	īoroñwaratarī'hē'
it is said,	so their tongues sharp are	where	so it is	the	it rod hot is
naōñtāie'sere'	i'e'hāie'ne'sā'ke'sho'.	ne'	e'ne'	ia'ke'	ne'
so it one would draw along	her naked body along on,	the	custom	it is said,	the where
noñ'we'	nakakā'noñte'	nakwā'	o'k' e'	kanekwē'sara'tie'.	Ne'
the place	so they licked	the very	just there	it blood came along with it.	The
ka'ti'	ia'ke'.	ne'	nēn'	e'keni'sā'	nakwā' o'k' thidjene-
so then	it is said,	the	now	they two it finished	the very only she blood stood
kwē'sote',	E'tho'ne'	nēn'	wā'hēn'ro'':	"Nēn'	sāsatseroñ'nī."
forth,	At that time	now	he it said	"Now	do thou thyself dress again"
E'tho'ne'	nēn'	sāioñtseroñ'nī.	No'k'	ne'	raotsenē'okōñ'a'
At that time	now	she herself again dressed	And	the	his slaves individually
wā'rēn'hā'se',	ia'ke'.	"Aketsenē'okōñ'a',	hau'.	tedjitskā'ho'.	12
he it said to them,	it is said	"My slaves individually,	come,	do ye two eat	
Nēn'	wā'hī'	wā'ka'rī'	ne'	i'etchikhoñniēn'nī."	E'tho'ne'
Now,	verily	it is cooked	the	she you two food has prepared for	At that time
					now

\* This is the more correct form of the preceding term.

finished eating, he said to them: "Now do ye two reenter the other room." Thereupon they two reentered the other room, and moreover he shut them up therein.

Then, it is reported, he said: "It is true, is it not, that thou desirest that thou and I should marry? So, now, thou and I do marry."

So then the things that came to pass as they did during the time she was there were all known to her beforehand, because her father had indeed foretold all these things to her; hence she was able with fortitude to suffer the burns without flinching, when the mush spattered on her while she was cooking. If she had flinched when the drops of hot mush fell on her, he would have said to her: "I do not believe that it is true that it is thy wish that thou and I should marry." Besides this she bore with fortitude the pain at the time when the two

- 1 wā'tkiatskā'ho<sup>0</sup>. No'k' ne' nēn' eī'keukhwēn'tā'ne' wā'hēn'ro<sup>0</sup>;  
they two anim. into. And the now they two it food finished he it said
- 2 "Nēn' skā'n'ho'hātī' iōnsasadjia'ta'weā'te'." E'thone' nēn'  
"Now beyond it door- flap thither again do ye two enter." At that time now
- 3 skā'n'ho'hātī' iōnsakiata'weā'te', nēn' tā'imo<sup>0</sup> iōnsashako'n'ho'to<sup>0</sup>.  
beyond the door flap thither they two entered. now and shut up.
- 4 E'tho'ne', iā'kē<sup>0</sup>, nēn' wā'hēn'ro<sup>0</sup>; "To'kē'ske' wā'hi' e'  
At that time, it is said, now he it said "It is true verily thus
- 5 nītisā'niko<sup>0</sup>hro'tē<sup>0</sup> ne' āiōkenī'niake'. Nēn' ka'tī' wā'ōnke-  
so thus thy mind is kind of the thou-I should marry. Now so then thou-I do
- 6 nī'niake'."  
marry "
- 7 Ne' ka'tī' ne' dji' nā'awē<sup>0</sup>'sero<sup>0</sup> ne' dji' nēn' nā'he' e'  
The so then the where so it happened iteratively the where now length of there time
- 8 jēn'ko. Akwe'ko<sup>0</sup> o'hēn'to<sup>0</sup> āiakoteriēn'tare', a'se'kē<sup>0</sup> ne'  
there she arrived. Whole all beforehand there she it knew of, because the
- 9 ro'nī'hā' akwe'ko<sup>0</sup> se' te'shako'hro'rī' ne' kari'ho'nī'  
he her father all, indeed, he her told the it it caused
- 10 wā'ekwe'nī' wā'ōntā'kats'tate' ne' dji' nīto'tari'he<sup>0</sup> eī'akodjis-  
she it was able to do she herself nerved to the where so it hot is) it her mush
- 11 kwatoñ'ko' ne' nēn' eī'akodjisko'ho<sup>0</sup>, a'se'kē<sup>0</sup> to'kā' aōntā-  
spattered on the now she it mush boiled, because if she it had
- 12 iā'koto<sup>0</sup>no<sup>0</sup> ne' nēn' eī'ako'stara'rā'ne' ne' iōdjiskwatarī'he<sup>0</sup>  
shrank from the now it drop her adhered to the it mush is) hot
- 13 ā'hawēn'ke', kī': "Iā' to'kē'ske' e' tetisā'niko<sup>0</sup>hro'tē<sup>0</sup> ne'  
he would have said, I be- lieve "No! it is true thus such there thy mind is kind of the
- 14 āiōkenī'niake'." No'k' o'nī' ne' dji' wā'ōntā'kats'tate' ne'  
thou-I should marry." And also the where she herself nerved to endure it

dogs licked the mush from her body. If she had flinched to the point of refusing to finish her undertaking, it is also certain that he would have said: "It is of course not true that thou desirest that thou and I should marry."

And when his two beasts had finished eating, he then, it is said, showed her just where his food lay. Thereupon she prepared it, and when she had completed the preparation thereof, they two then ate the morning meal.

It is said that she passed three nights there, and they two did not once lie together. Only this was done, it is reported: When they two lay down to sleep, they two placed their feet together, both placing their heads in opposite directions.

Then, it is said, on the third morning, he said: "Now thou shalt again go thither to the place whence thou hast come. One basket of dried venison thou shalt bear thither on thy back by means of the fore-

nēn' ne'	shōnsāiakotidjjskokewa'niō'.	To'kā'	aoñtāiakoto''no'	1
now the	again they two it mush in many places	it	she it had struck from	
	wiped off of her			
ne' dji' ne'	āiakokarā'rēn''ō'	ne' kī' o'ni' ne'	a'ha'weñke':	2
the where the	she it would have been	the the also the	he would have	
	in fear of	believe,	said	
"Ia' wā'lu'	to'kē'ske' to'se're'	āioñkeni'niakē."		3
"Not verily	it is true	thou it desirest	thou I should marry	
No'k' ne'	nēn' cā'kenikhwen'ta'ne'	ne'	raotseñ''okoñ'a'	4
And the	now they two their food finished	the	his slaves individual	
e'tho'ne',	ia'kē''.	nēn' wā'shakona'toñ'hā'se'	dji' noñ'we'	5
at that time,	it is said,	now he her it showed to	where years	
so it is pined				
nikake're'' ne'	ra'okhwā',	E'tho'ne', nēn'	wā'ekwata'ko' dji'	6
so it is pined the	his food	At that time now	she it made read	
			there	
niio're' wā'e'sū'	nēn' wā'tiatskā'ho'	ne' o'r'ho''ke'ne',		7
so it is dis- she it im- now they two at the		it morning at		
tant	ished			
Ā'se'' ia'kē''	nā'oñnoñ'wete'	tā'hno''	ia' e''ska' te'hoñna-	8
There it is said	so she stayed over the	and not one	she did	
	night	time		
ra'to'.	Ne' o'k' e''s' ia'kē''	ne' wā'tiara'sitari'ke' ne' dji'		9
together	The only customs	it is said the	the that they named	
	arily		the where	
wā'hoti'tā'we',	tenidjia'ro'' e're''	noñka'tr' iñ'teñiatkoñ'heñ',		10
they slept,	both they two consider	side of it	there they two their	
	elsewhere	loads rest		
Ne' ka'ti' ia'kē''	ne'ne' o'r'ho''ke'ne' nēn'	wā'heñ'ro'':		11
The so then	it is said	the that morning in	you he is said	
"Nēn' e' iē''se'se' ne' dji' noñ'we'	tisa'teñ'tio''.	Sewa'the'rat		12
"Now there there again	the where the place	just thou shalt depart	one it hasten	
	thou shalt go			
ne' ioñ'ke'tats'thā' o'skēñ'noñto'	tekañ'tuñetā'kwē'	io'wā'ra'he'		13
the one uses it to carry	thou it	one its head has confirmed	it me it is said	
by the forehead-strap	from hat			
iē''se'satke'tate',	E'khe'wara'noñte' ne' soñ'kwē'ta',	No'k' ho'ni'		14
thither thou shalt be by	thence, now at will thou	the the people	And thou	
by the forehead-strap				

head strap. I will give some meat to thy people. Moreover, the entire village of people with whom thou dwellest in one place must all share alike in the division of the meat when thou arrivest there."

Thereupon, it is told, he climbed up above and drew down quarters of meat that had been dried. It is said that he piled it very high in the lodge before he descended. He then put the meat into her burden basket until it was full. Then, it is told, he took up the basket, and he shook the basket to pack the meat close. It actually did settle so much, it is told, that there was but a small quantity [apparently] in the basket. Now, he again began to put meat into the basket. It was again filled. And he again shook it to cause it to settle, and again it settled until it occupied but a very small space in the basket. Thus he used all the meat thrown down, and yet the basket was not full. Thrice, it is told, he drew down the quarters of

- 1 ne' o'k' iekamatakwe'ko<sup>o</sup> ne' skā'ne' tisewanak'ere' akwe'ko<sup>o</sup>  
 the only iekamatakwe'ko<sup>o</sup> the one in just there you dwell all  
 (place)
- 2 shā'te'ia'wēme' ē<sup>o</sup>hatūā'kho<sup>o</sup> ne' o'wā'ro<sup>o</sup> ne' nēn' iē<sup>o</sup>se'sewe'<sup>o</sup>.  
 equal it shall happen they in it the it meat the now there thou wilt  
 will share arrive.
- 3 E'tho'ne', ia'kē<sup>o</sup>, nēn' iā'harat'hē<sup>o</sup> ē'neke<sup>o</sup> tā'hā'wā'rani'se-  
 At that time, it is said, now thatlier he climbed high place he quarters
- 4 re'ote' ne' io'wā'rat'hē<sup>o</sup>, Ā'e're<sup>o</sup>, ia'ke<sup>o</sup>, mā'otohwe's'hā'ne' ne'  
 of meat the it meat dry (is). For yonder, it is said it pile became large the  
 got down
- 5 kano<sup>o</sup>'sāko<sup>o</sup> ne' nēn' toñta'bats'ne'ote', E'tho'ne' nēn' ako'the-  
 it lodge in the now thence he descended, At that time now he her
- 6 ra'ko<sup>o</sup> ne' ioñtke'tats'thā' e' wā'ha'wā'ra'tā' dji' nio're'  
 basket in the one uses it to bear it by there he placed the meat where so it is  
 the forehead strap in (it)
- 7 wā'kā'nā'ne', E'tho'ne' ne' ia'kē<sup>o</sup>, wā'thā'therā'kwe' tā'hno'<sup>o</sup>  
 it it filled, At that time the, it is said, he it basket took up and
- 8 wā'thā'therakarēn'ro<sup>o</sup> iā'hā'djio'roke', To'kē'ske', ia'kē<sup>o</sup>,  
 he basket packed from he it caused to settle It is true, it is said,  
 side to side down.
- 9 oñtā'djio'roke', nakwā' o'sthoñ'hā' o'k' te'tkāre', Nēn' a're'  
 it itself settled, the very it small is only there it is  
 present (is left).
- 10 toñtā'hatā'sāwē<sup>o</sup> sā'hā'wā'ra'tā' ne' a'therā'ko<sup>o</sup>, Saka'nā'ne'  
 there again he began again he it meat the it basket in, Again it became  
 put into full
- 11 a're', E'tho'ne' nēn' a're' sā'hā'djio'roke' ne' a're' nakwā'  
 once, At that time now again again he it caused to settle the again the very
- 12 o'sthoñ'hā' o'k' te'tkāre', E' thūā'hā'sā'te' ne' o'wā'ro<sup>o</sup> iā'  
 it small is only there it re- Thus, until he used it all the it meat not  
 mits us left.
- 13 teioma'noñ'o<sup>o</sup>, Ā'se<sup>o</sup>, ia'kē<sup>o</sup> nā'ha'terāt'se' ta'ha'wā'rani'serē<sup>o</sup>'te',  
 it it filled Three, it is said, so he repeated it he got down quarters of meat.

meat, and each time, it is said, did the meat nearly fill the lodge. Not until then was the basket filled. So then, when the basket was full, it is told, he said: "When thou arrivest there, thou and the inhabitants of the place must assemble in council, and the meat shall be equally divided among you. Moreover, thou must tell them that they severally must remove the thatched roofs from their lodges when the evening darkness comes, and that they must severally go out of them. And they must store all the corn [hail] that will fall in the lodges, for, indeed, verily, it will rain corn [hail] this very night when thou arrivest there. So now thou must bear on thy back by means of the forehead strap this basket of dried venison." Thereupon he took up the basket for her, and he said: "Thou must carefully adjust the burden strap in the proper place, because it will then not be possible for thee to move the burden strap to a new place, no matter how tired soever

Tho'hā' ē'ʷs, iā'kē'ʷ,	wā'kā'nā'ne' ne' dji' nīkano'ʷ'sā,	Oñ'wā'	1
Nearly usually, it is said	it it filled the where so it lodge large is,	Just now	
wā'kā'nā'ne', Ne' ka'ti' ne' neñ' eā'kā'nā'ne' ē'tho'ne', iā'kē'ʷ,			2
it it filled The so then the now just it was filled at that time it is said			
wā'hēn'ro'ʷ: "Ne' neñ' iē'se'ʷsewe' ē'ietchīiāt'kēnnī'sā'to' ne'			3
he it said The now there thou wilt arrive they you shall assemble in council the			
ienāk'ere' tā'hno'ʷ ē'ietchīiāk'hoñ'hā'se' ne' o'wā'ro'ʷ,			4
they they-ill and they it shall divide among you the it meet			
shā'ē'iawēn'ne' akwe'ko'ʷ, Tā'hno'ʷ ē'ietchī'hro'ri' ne'			5
o'nal so it will happen all And will one you tell the			
ē'io'skwā'ron'ko' ne' dji' iakono'ʷsō'to'ʷ ne' neñ' ē'tio'kārahwe'			6
will they remove bark the where their lodges stand the now again will it become dark			
ne' o'm' ne' ē'io'iakēñ'sero', Ne' akwe'ko'ʷ ē'ioñteweñ'to'			7
the also the they will go out of doors The do they it will care for			
ne' o'ne'ste' ne' kano'ʷsūko'ʷ ē'ikako'ron'tā'ne' a'se'ke'ʷ ne'			8
he it come the lodge in it will be up because the			
se' wā'hi' ne' o'ne'ste' ē'io'kēñ'nore' ne'ne' dji' wā'sōñ'tate'			9
the deed very the corn will it tan the where at night is			
ne' neñ' iē'se'ʷsewe', Neñ' ka'ti' iē'se'sata'therako'tate'			10
the now there thou wilt do Now so then that they are on thou wilt be fast on the [hail] [on head] the			
kē't'kē'ʷ o'skeñnoñ'to' iō'wā'rat'he'ʷ, E'tho'ne' neñ'			11
this it is it do- it that is on At that time			
wā'te'shako'thera'kwē'ʷ ne' o'm' wā'hēn'ro'ʷ: "Akwa' kusate'			12
he it basket for her took up the also he it said Very of the other			
wēñ'to' dji' noñ'we' ne'watke'to'het'se', a'se'ke'ʷ iā'ne' se'			13
with- it you on you the end of strap it is because that is			
e're'ʷ thaske'tā'kwī'te' iaweron'hi'tio' to' nā'te'shwīt'she'ʷ'he'ie'			14
man other's strap it the one of the other's strap it the one of the other's strap it			

thou mayest become, until thou indeed arrivest there. Now, at that time thou must remove thy burden." So then, when she had completed her preparations, she adjusted the burden strap so that it passed over her forehead at the fittest point. She then said: "Now I believe I have completed my preparations, as well as chosen just where the burden strap shall pass." Thereupon he released his hands from holding up the basket for her, and now, moreover, she started on her journey homeward.

Now, moreover, the basket she carried on her back was not at all heavy. But when she had gone perhaps one-half of the way back on her journey, the burden began to be heavy in a small measure. Then, as she continued her journey, it gradually became heavier. The instant she reached the inside of the lodge, the burden strap became detached and the basket fell to the ground, and the dried meat fell out of it. The meat filled the space within the lodge, for did she not bring much

	dji'	nio're'	se''	wa'hf'	ie''se''sewo',	E'tho'ne'	nen'
1	where	so it is distant	indeed	verily	there thou wilt arrive	At that time	now
	e''se''satke'ta'si'." Ne' ka'ti' ne' dji' nen' wa'eweiennēn'tāne'						
2	"thou wilt take it from bearing it on thy back by the forehead-strap."						
	The	so then	the	where	now	she task completed	
3	wa'ekwata'ko'	dji''	noñ'we'	ne''watke'to'hetste'	wa'iro'':	"Nēn',	
	she it adjusted with	where	the place	there it forehead strap will pass	she it said	Now,	
	care						
4	ki''	wa'keweiennēn'tāne'	dji''	noñ'we'	ne''watke'to'hetste'."		
	The	it task have completed	where	the place	there it forehead strap will pass."		
	have						
5	E'tho'ne'	wa'ha'tka'we'	ne'	dji'	ro'therakara'tato''	tā'hno''	
	At that time	he it let go	the	where	he it basket hold up	and	
6	e'tho'ne'	nen'	sāio''tēn'ti'.				
	at that time	now	she started home ward				
7	Nēn'	tā'hno''	ia''	othe'no''	teio'k'ste'	sāioñta'therake'tate'.	
	Now	and	not	anything	it heavy is	again she it basket bears on her back by the forehead-strap.	
8	To'ka'	o''te'	sha'tewa'sēn'no''	dji'	nio're'	niiēiakawe'noñ	nen'
	It	perhaps	just it (is) middle	where	so it is distant	just there she had gone	now
9	toñtā'sāwe''	o'sthoñ'hā'	wa'okstēn'ne'.	Ne'	ka'ti'	ne'	dji'
	there it began	it is small	it heavy became.	The	so then	the	where
10	niia'ko'tēntioñ'hā'tie'	tāio'kstēn'sere'.	lā'tkaie'ri'	kamo''sako''			
	just so she traveled along	it became heavier increasingly.	it sufficient is	it lodge in			
11	ioñsāiera'tāne'	nen'	toñ'tke'totari'si'	tā'hno''	o'tā'ke'	ia'ho''the-	
	there again he stood	now	it forehead-strap became unfastened	and	down on the ground	there it	
12	raieñ'tāne'	tā'hno''	oñweroñ'tāne'	ne'	io'wā'rat'hē''.	Wā'ka-	
	basket fell	and	it spilled	the	it meat dry (is).	It it filled	
13	wa'ra'nā'ne'	ne'	dji'	niiomak'tā'	ne'	kamo''sako''.	E'so' se''
	with meat	the	where	so its room large is	the	it lodge in	Much indeed

meat on her back? For thrice, is it not true, he had pulled down meat in his lodge when he was putting the meat into her basket at the time when he was making up her burden? It was then that she told them that they must remove the thatched roofs from their lodges when it became evening.

Then she said: "He has sent you some meat. Now then, my kinsfolk, take up this meat lying in the lodge." Then at that time her people took up the dried meat, and so they all carried it away. She then said: "Ye must remove the thatched roofs from the lodges that severally belong to you the first time ye go to sleep, because my spouse has sent word that he will give you some white corn [white grains] during the time that ye will again be asleep. It will rain white grains while ye again are asleep." So, when it became dark,

wā'hi' ne' djiako'wā'rako'te', a'se'ke <sup>00</sup> ā'se <sup>00</sup> so' wā'hi'	1
verily the she ment here on her back because three indeed verily	
by the forehead strap,	
nā'hakar'hate'ni' ne' noono <sup>00</sup> sako <sup>00</sup> ne' nēn' e'ha'wā'rā'ta' ne'	2
so many he turned the his lodge in the now since he ment placed the	
or thrice it down in it	
ako'thera'ko <sup>00</sup> ne' nēn' sāshako'rie'noñ'niē <sup>00</sup> , E'tho'ne' ka'ti'	3
her basket in the now he it her burden made for At that time so then	
nēn' wā'oñt'hro'ri' ne' e'io <sup>00</sup> skwā'hroñ'ko' ne' dji' iako-	4
now she it told the they will must take off the where their	
the bark roof plurally	
no <sup>00</sup> 'so'to <sup>00</sup> ne' nēn' e'io'karā'sne <sup>00</sup> hā',	5
lodges stand the now it will become some what dark	
E'tho'ne' wā'i'ro <sup>00</sup> ; "E'tehisewā'waramoñtē <sup>00</sup> hā'tie', Nēn' ka'ti'	6
At that time she it smd "He ment you has sent along to Now so then	
ne' kwano <sup>00</sup> 'kwe'oko <sup>00</sup> te'sne'kwe' ke <sup>00</sup> i'ke <sup>00</sup> kā'wā'rako'hro <sup>00</sup>	7
the ye my kindred do ye it take up this it is it ment lying in a	
severally pole	
kano <sup>00</sup> 'sako <sup>00</sup> ; "Ta', e'tho'ne' nēn' ne' akañkwe'tā' nēn'	8
it lodge in So at that time now the her kindred now	
wā'tie'kwe' ne' io'wā'rat'hē <sup>00</sup> , Ne' ka'ti' ne' nēn' akwe'ko <sup>00</sup>	9
they it took up the at meat dry is The so then the now all it is	
ia'c'hawe', e'tho'ne' nēn' wā'i'ro <sup>00</sup> ; "E'teñ'skwā'hroñ'ko' ne'	10
thither the at that time now she it smd "Ye will remove it bark the	
to her area roof plurally	
dji' sewano <sup>00</sup> 'so'to <sup>00</sup> ne' e'iwatie're <sup>00</sup> te' nēn' e'sewēñ'tā'we',	11
where your horses stand the it will be the first now to well sleep	
one by one	
a'se'ke <sup>00</sup> rawēñ'hā'tie' ne' teñkeni'tero <sup>00</sup> one <sup>00</sup> 'staken'ra' e'io'tehi'	12
because he it said along sent word the one I with whom raise what he corn on	
the	
sewano <sup>00</sup> 'stanō'te', One <sup>00</sup> 'staken'ra' e'io'ken'noñ' dji' ne'the'	13
it gives It corn white to I eat a new it lists	
of give	
e'teisewēñ'tā'ske',	14
again ye will sleep	

it showered corn [hail] during the entire night, and so by this means they had much grain [hail] when day dawned.

Then, in truth, they removed the roofs from their several lodges, and they retired to sleep. So, when they awakened, in truth, then there was very much corn [hail] lying in the lodges. The white corn [grain] lay above one's knees in depth. Thus lay the white corn, for so long as they slept it showered white corn [grain]. The reason that he gave her people corn was because he had espoused one of their people.

After a suitable time she started back, going to the lodge of her spouse. Verily she again made the journey in the same time that it took her the first time she went thither. So then, when she arrived there, she of course at that time related to him all that had happened

- 1 Ne' ka'ti' ne' neñ' taiokara'hwé' wá'okéñ'nóre' o'ne'ste'  
The so then the now then it became it rained it corn  
dark (hail)
- 2 ñ'soñtákwé'ko'', E' ka'ti' noñtoñtie'rá'te' wá'rotiné''staká'té''ne'  
it might entire There so then it did it by this their corn (hail) become  
means abundant for them
- 3 ne' neñ' cá'o'r'hé'',  
the now it became morning,
- 4 To'ké''ske' ka'ti' wá'oñ''kwá'hroñ'ko' neñ' e'tho'ne' wá'ho-  
It is true so then they removed bark- now at that wá'ho-  
root plurally time they
- 5 tí'tá'wé', Ne' ka'ti' ne' neñ' shoñ'sá'há'ti'íe' to'ké''ske' ka'ti'  
fell asleep The so then the now again they awoke it is true so then
- 6 iáwé'towá'ne'' kano''sáko'' ká'íe'', E'neké'' ná'ákokwits'há'ti'  
it is a quantity it lodge in it lay Above so one's knee side of  
great
- 7 e' nítio' ne' one''stakéñ'rá' a'sé'ké'' dji' ná'he' rotí'tá's  
there so it is the it corn white because where it lasts (so they slept  
deep) long)
- 8 e' ná'he' one''stakéñ'rá' iokéñ'nóro'', Ne' tíiori'hwá' wá'sha-  
there it lasted it corn white it has rained. The it is reason he it them
- 9 ká'o'' ne' o'ne'ste' ne' akaoñkwé'tá' ne' dji' rotinia'ko''  
gave to the it corn the her kindred the where they are married
- 10 ne' raoñnoñkwé'tá', tá'hmo'' ne'tho' ní'há'tiri'ho'te'',  
the his kindred, and such so their custom was,
- 11 Akwá' e'tho' dji' ná'he' neñ' sáio''tón'ti', e' sáie''te'  
Very enough where it lasts now again she started there again she  
she went home went
- 12 ne' dji' thono''sote' ne' ro'ne', E' kí' á're' ná'he' toñ'sá-  
the where there lay lodge the he her There, I, again it lasts again she  
stands spouse believe, up
- 13 oñthá'há'kwé' dji' ní'íe't ne' tíioñtíe're''to'' e' cá'íe''te', Ne'  
her journey took where son it stands the so it was first there where she went. The  
went,
- 14 ka'ti' ne' neñ' eñioñ'sá'ioñwe', Tá', e'tho'ne' wá'hi' neñ'  
so then the now there again she So at that verily now  
arrived time
- 15 sá'hoñwá'hro'rí' akwé'ko' dji' ná'áwé''sero'' ne' dji' sáie-  
again she him told it all where it happened serially the where again



to her during her journey to and from home. Of course they two now abode together, for the reason, of course, that they two were espoused.

After a time he then said: "I am ill." So then, his people marveled at what he said, for the reason that they did not know what it was for one to be ill. So, therefore, at the time when they comprehended what had occurred in regard to him, they, of course, individually, as was customary, studied the matter, and informed the man who was ill what to do. It would seem, one would imagine, that his illness did not abate thereby, even though many different persons made the attempt, and his recovery was yet an unaccomplished task. So thus it stood; they continued to seek to divine his Word. Then, therefore, when they failed to cure his illness, they questioned him, saying: "How, then, perhaps, may we do that thou mayest recover from thy

kwā'ho', she it visited,	Ta', So,	nēn' now	ne'tho' thus	nī'io't so it stands	wā'hi' verily	skā'ne' together (at one)	nītero' <sup>o</sup> , they two abode,	1
ro'ne' his spouse (she is)	se' in deed	wā'hi', verily,						2
A'kare' After a time	nēn' now	wā'hēn'ro' <sup>o</sup> , he it said	"Wākeno <sup>o</sup> hwāk'tamī," "I am ill"		Ta', So,	e'tho'ne' at that time		3
nēn' now	ne' the	naōkwē'tā' his people	wā'hotine'hrā'ko' they marvelled	ne' the	djī' where	nā'ho'tē' <sup>o</sup> such kind of thing		4
rā'to' <sup>o</sup> , he it said	a'se'kē' <sup>o</sup> a' because	īā' not	te'hatīēntē'ri' they it knew	o' what	ne' the	nā'ho'tē' <sup>o</sup> such kind of the thing is	ne' the	5
āiakonē <sup>o</sup> hwāk'tē' <sup>o</sup> , one should be ill	Ne' The	ka'ti' so then	ne' djī' the where	nēn' now	wā'hoti'niko <sup>o</sup> hrāiēn' they it understood			6
tā'ne' where	djī' so it matter	nīotē'hwātīē're' <sup>o</sup> , was done	ne' the	rao <sup>o</sup> hā'ke', he himself at himself to	Nēn' Now	wā'hi' verily		7
shatīā'tats'ho' <sup>o</sup> they every person one by one	djī' where	e' <sup>o</sup> s custom- arily	nī'io't so it is	djī' where	te <sup>o</sup> hāi'to're'te' he it will judge of	wā'ho'hrō'ri' he him told		8
e' <sup>o</sup> s one	ne' the	rono <sup>o</sup> hwāk'tamī' he is ill	ne' djī' the where	nā'ha'tere', so he it should do	īā' Not	ho' <sup>o</sup> te'kē' <sup>o</sup> perhaps is it		9
ta'hoṣa'haie'wēn'tā'ne', again he recovered of his health,		wā'hoṣttenioṣ'ko' they took turns plurally	īā' not	kī' 1 believes	tewāi'tō' <sup>s</sup> it it is able to do			10
aoṣa'haie'wēn'tā'ne', should again he recover his health	Ta', So	e' thus	nī'io't so it is	ho'tē' <sup>o</sup> niotē' he it must holds	e'tho' there	hoiwa' the		11
wēnī'saks, sought to div me his Word continually	Ne' The	ka'ti' so then	a'kare' after a time	ne' djī' the where	nēn' now	wā'hoṣmā'ta'ko' the it ruled to do		12
ne' aoṣa'hoṣwatēn'tō' <sup>o</sup> the again the his health			e'tho'ne' at that time	nēn' now	wā'hoṣwari'hwānō'tō' <sup>o</sup> se', he him asked one thing			13
wā'hoṣmā'ro' <sup>o</sup> , the it said	"O' What	ka'ti' so then	o' <sup>o</sup> te' may it be	nāiakwā'ierē' every it should be	ne' he	aoṣa'sie' it is from so it is		14

illness?" Then he answered them, saying: "I am thinking that, perhaps, I should recover from my illness if ye would uproot the tree standing in my dooryard [on my shade], and if there beside the place from which ye uproot the tree I should lay myself in a position recumbent."

So thereupon his people uprooted the tree that stood in his dooryard. This tree belonged to the species wild cherry [dogwood; in Tuscarora, *Nakwënnë<sup>0</sup> iëñthuc*], and was constantly adorned with blossoms that gave light to the people dwelling there; for these flowers were white, and it was because of this that the blossoms gave light, and, therefore, they were the light orb [sun] of the people dwelling there.

So when they had uprooted the tree, he said to his spouse: "Do thou spread for me something there beside the place where stood the tree." Thereupon she, in fact, spread something for him there, and

- 1 wën'tä'ne'z' Ta', e'tho'ne', iä'ke<sup>0</sup>, tho'tä'ti' ne' o'm<sup>1</sup> wä-  
 recover my So at that time, it is said, he replied the also he  
 health<sup>0</sup>
- 2 hën'ro<sup>0</sup>: "I'ke're' o<sup>0</sup>'te<sup>0</sup> aonšakie'wën'tä'ne' to'kä' aesewaroñ-  
 it said I it think it may I would recover my of you it tree  
 be health should
- 3 totä'ko' ne' akwatëñno'sera'ke' i'kë<sup>0</sup> ke'r'hite', tä'hmo<sup>00</sup> e'  
 uproot the my yard in it is it tree stands, and there
- 4 ië'katä'tioñ'nite' ak'tä' dji' noñ'we' ne<sup>0</sup>sewaroñtotä'ko'."  
 there I my body supine near where the place ye it tree will uproot?  
 will lay beside it
- 5 Ta', e'tho'ne' ne' raonkwe'tä' wä'hatiroñtotä'ko' ne' ke'r'hite'  
 So at that time the his people they it tree uprooted the it tree  
 stands
- 6 ne' dji' raotëñno'sera'ke', o'rä'to<sup>00</sup> nä'karöñto'të<sup>00</sup> ne' ke'r'hite'  
 the where his yard in it wild such it kind of the it tree  
 cherry stands
- 7 tiio'tko<sup>0</sup> iotei'teöñte' ne', iä'ke<sup>0</sup>, teio'swathe'tä'ko<sup>0</sup> ne' dji'  
 always, it bears flower the it is said, it causes it to be light the where  
 continuously as part of itself thereby
- 8 e' ratinäk'ere': a'se'ke<sup>00</sup> këñra'ke<sup>00</sup> nikateiteo'te<sup>00</sup> ne'  
 then they dwell because it white is such it flower  
 kind of (is) the
- 9 aon'i'hwä' teio'swat'he' ne' aotei'teä' ne' dji' këñra'ke<sup>00</sup> ni'io't.  
 its cause it is light the its flowers the where it (is) white so it (is),  
 stands.
- 10 Ne' nä' raotira'kwä' ne' e' noñ'we' ni'hatinäk'ere'.  
 the that then it sun is the there place just there they  
 (is) dwell
- 11 Ne' ka'ti' ne' neñ' ei'hotiroñtotä'kwë<sup>00</sup> wä'shakawë<sup>00</sup>hä'se'  
 The so then the now they had uprooted the tree he her it said to
- 12 ne' rö'ne': "E' iä'takitskar'hä'se' äk'tä' ne' dji' ke'r'hüä-  
 the his this father do thou me near be the where it tree  
 spouse spread it and on side it
- 13 kwe' E'tho'ne' tö'kë<sup>0</sup>ske' e' iä'hoñwë<sup>00</sup>tskar'hä'se', tä'hmo<sup>00</sup>  
 shoe At that time it is true then there she spread a mat for him and

<sup>00</sup> Several differ in kinds of trees and plants are named by various narrators as the tree or plant thus uprooted. Here the narrator intended the dogwood, although he gave the name for wild cherry.

he then lay down on what she had spread for him. And so, when he lay there, he said to his spouse: "Here sit thou, beside my body." Now at that time she did sit beside his body as he lay there. He then said to her: "Do thou hang thy legs down into the abyss." For where they had uprooted the tree there came to be a deep hole, which extended through to the nether world, and the earth was upturned about it.

That, then, it is true, came to pass, that while he lay there his suffering was mitigated. All his people were assembled there, and moreover, they had their eyes fixed on him as he lay there ill, marveling at this thing that had befallen him himself; for the people dwelling here did not know what it is to be ill. So then, when he had, seemingly, recovered from his illness, he turned himself over,

e'tho'ne'	e'	ia'ha'rate'	dji'	noñ'we'	wā'hoñwē''(tskar'ha'se',	1	
at that time	then	there he lay down	where	the place	she him mat spread for		
Ne' ka'ti'	wā'hi'	ne' dji'	neñ'	e'	rāi'a'tiōñ'ni'	wā'shakawē''.	2
The so then	verily the	where	now	there	his body was extended	he her it said to	
ha'se' ne'	ro'ne';	''Ke''	sa'tiē''	kā'tāk'tā''	E'tho'ne'	neñ'	3
the	his spouse	Here	do thou sit	beside my body	At that time	now	
to'ke''ske'	e'	wā'ōñ'tiē''	ne'	dji'	rāi'a'tāk'tā'	ne' dji'	4
it is true	there	she set herself	the	where	his body beside	the who to	
rāi'a'tiōñ'ni'.	Nōñ'	wā'hēñ'ro'';	''lā'tesatchi'no''te'	o'shoñ'wāko''.		5	
his body was extended.	Now	he it said	'Thither do thou hang thy legs	it hole his'			
a'se'ke''	io'shoñwē''o''.	oto''hwēñdjiatē'tha'ro''	ne'	dji'	nika'	6	
because	it became a hole	it tore up the earth	the	where	so it is		
tēñs'	ne' e'	tio''hwēñdjiatē'.				7	
thick the	there	thither it earth-stands forth					
Ne' ka'ti'	wā'hi'	ne' dji'	neñ'	e'	rāi'a'tiōñ'ni'	neñ' toñ'	8
The so then	verily the	where	now	there	his body was extended	now thence it	
tok'tē''	ne' dji'	ni'boro''hā'ke''.	Akwe'ko''	ne'	raoñkwe'tā'	9	
dwindled	the where	so he is sufferin'.	It all	the	his people		
e' lakotkēñni''so''	ne' o'ni'	ne'hoñwakan'ere'	ne' dji'	ni'io't		10	
there they are assembled	the also	it watch hol him	the where	so it is			
dji'	rono''hwak'tani'	roñi'hwane'hrako''o''	ne' dji'	ni'io'te-ri'		11	
where	no is ill	they marry'd at the matter	the where	such a matter			
hwatē'rē''	ne' rao''hā'ke'.	a'se'ke''	ia'	te'hatitēntē'ri'	ne'	12	
had taken place	the himself to	because	not	they know'	it		
e'tho' thatnak'ere'	o' ne'	nā'ho'tē''	ne'	ni'akomo''hwak'tē''.		13	
the one they dwel' at	the it is	such kind of thing	the	it should become			
Ne' ka'ti'	ne' dji'	neñ'	a'niō'	sa'haic'wen'tā'ne'	ne' dji'	14	
The so then	the where	now	so then	gave he receive to be healed	the where		
rono'hwak'tani'.	e'tho'ne'	neñ'	wā'hatkar'hat'ho'	tā'hno'	wā'	15	
at that time	At that time	now	it was that he	it was	it was		

turning upon his side, and then, resting himself on his elbows, he at the same time looked into the hole. After a while he said: "Do thou look thither into the hole to see what things are occurring there in yonder place." He said this to his spouse. Thereupon she bent forward her body into the hole and looked therein. Whereupon he placed his fingers against the nape of her neck and pushed her, and she fell into the hole. Then he arose to a standing posture, and said to his people: "Now do ye replace the tree that ye have uprooted. Here, verily, it lies." They immediately reset the tree, so that it stood just as it did before the time they uprooted it.

But as to this woman-being, she of course fell into the hole, and kept falling in the darkness thereof. After a while she passed through it. Now when she had passed through the thickness thereof to the other

- 1 'hatiä'tokoñroñ'tate' tä'hmo'' e'tho'ne' nëñ' wä'thathio'sotoñ'niö'  
turned his body on its side and at that time now he rested on his elbows
- 2 e'' iä'te'hakan'ere' ne' o'shoñ'wäko'', A'kare' nëñ' wä'hën'ro'':  
there thither he looked the at hole in After a time now he it said
- 3 '' lä'satkat'ho' ne' o'shoñ'wäko'', o'' nä'ho'te'' nitioñ'e'ro'',  
Thither do thou look the at hole in, what is it such kind of thing there so it is doing
- 4 ne' i'si'' Ne' wä'shakoñ'hä'se' ne' ro'ne', E'tho'ne' nëñ'  
the fur yonder The he said to her the his spouse At that time now
- 5 iä'tioñ'sä'kete' o'shoñ'wäko'' e'' iä'teiekän'ere', E'tho'ne' dji'  
thither she bent forward it hole in there thither she was looking At that time where
- 6 ienä'ka'ron'te' o'' iä'theñmisno''sä're'' no'k' iä'shako'reke'  
her nape of the neck is there there he placed his fingers and thither he her pushed
- 7 tä'hmo'' o'shoñ'wäko'' iä'eiä'te'', E'tho'ne' nëñ' sä'hatkets'ko'  
and it hole in thither her body fell At that time now again he arose
- 8 tä'hmo'' wä'shakawö''hä'se' ne' rañkwe'tä': '' Nëñ' sä'swaroñ-  
and he said to them me his people Now again do ye set
- 9 to'te'' ne' sewaröñtota'kwö'', Ke'' wä'hi' kä'te'', E'tho'ne'  
up the tree the ye tree have uprooted He re verily at lies At that time
- 10 nëñ' sä'hatioñto'te'', Akwä' o'k' he' ni'teio't ne' dji' niño-  
now again they it tree verily just thus so it again the where so it set up
- 11 toñ'ne' are'kho' ei'hotiroñtota'kwö'',  
was being one they it tree had uprooted
- 12 Ne' wä'hi' kë''i'kë'' iakoñ'kwe' nëñ' wä'hi' nä'' ne'' iä'eiä'-  
He re verily this it is she a man being now verily that one the that thither her
- 13 toñ'ne' o'shoñ'wäko'' tño'kara's wä'eiä'ton'tie', A'kare' nëñ' iä'tioñ-  
body fell at hole in there it is dark thither her body floated At that time now thither she
- 14 to'teteste' nëñ' wä'hi' iä'eiä'ke''ne' ne' dji' nika'teñs ne' e''  
passed out of it now verily thither she emerged the where so it is thick the there

world, she of course looked about her in all directions, and saw on all sides of her that everything was blue in color; that there was nothing else for her to see. She knew nothing of what would, perhaps, happen to her, for she did not cease from falling. But after a time she looked and saw something; but she knew nothing of the thing she saw. But, verily, she now indeed was looking on a great expanse of water, albeit she herself did not know what it was.

So this is what she saw: On the surface of the water, floating about hither and thither, like veritable canoes, were all forms and kinds of ducks (waterfowl). Thereupon Loon noticed her, and he suddenly shouted, saying: "A man-being, a female one is coming up from the depths of the water." Then Bittern spoke in turn, saying: "She is not indeed coming up out of the depths of the water." He said: "She is indeed falling from above." Whereupon

tūio' h'wēndjā'te'. there at earth stands north	Neñ' wā'hi' Now verily	wā'tiōntkā'thōmion'hwe' she did look about in all directions	tā'hno'' and	1	
wā'e'kē' <sup>o'</sup> she saw	o'k' only	thā'tetē'okwata'se' just if it surrounds even pletely	ne' o'k' ne' oroñ'hā' the only the a blue-sky	nī'io't. so far as stands	2
lā' othe'no' Not anything	o'hā' other	thā'ioñtkāt'ho'. she it could see	lā' othe'no' Not anything	te'akoteriēñ'. she knows it	3
tare' o' kī' what, the heav	o'k' o'h'te' only perhaps	ne' iako'ā'ta'weñe' so it her body will happen to,	a'se'kē' <sup>o'</sup> because	o'k' tūio' only	4
tkoñtā'kwe' continues	ie'ā'ton'tie'. her body is falling	No'k' a'kare' And after a time	neñ' lā'ōñtkāt'ho' o' now further she looked what it is	5	
kī', o'k' nī'tiōtiē'rē' There are heav,	o'k' nī'tiōtiē'rē' so it is done up stays at things is	lā' othe'no' Not anything	te'akoteriēñ'tare' she it knows	djī' nā' when such	6
ho'tē' kind of thing	lā'ōñtkāt'ho'. further she saw	No'k' neñ' se' And now indeed	wā'hi' a great water	kā'hnekowa'ne' liquid	7
ne' lā'te'ikan'ere' the further she it saw	no'k' kī' and I believe	ne' akao'hā' the she horse	lā' te'ie'ioñtē'ri' she it knows	8	
ne' nā'ho'tē' so such thing	9				
Ne' kā'tī' ne' The saw it no	o'hneka'ke' water	io'ti'hoñwā'keroñnioñe' they boats drain about place	se' nī'ā'te' a	10	
kā'sonāt'sera'ke'. said to it she in canoe	E'tho'ne' At that time	ne' Teoñniatā'reñ'te' Loon the	ne' wā'hat'toke' the	11	
wā'tho'hēn're'te'. to shout	wā'hēn'ro'. he it said	"Oñ'kwe' At an hour	tū'ie' she it coming	kanoñ'wako'. a water, in depths is	12
No'k' o'tho'ne' And at that time	Te'ka'ho' Bittern	ta'hata'ti'. he replied	wā'hēn'ro'. she	"lā' se' Not in deed	13
kanoñ'wako' a water, in depths is	thoñtā'he'. he it is said	Wā'hēn'ro'. He it said	"E'neke' At an hour	se' tū'ieñ'. she it drod from above	14

they held a council to decide what they should do to provide for her welfare. They finally decided to invite the Great Turtle to come. Loon thereupon said to him: "Thou shouldst float thy body above the place where thou art in the depths of the water." In the first place, they sent a large number of ducks of various kinds. These flew and elevated themselves in a very compact body and went up to meet her on high. And on their backs, thereupon did her body alight. Then slowly they descended, bearing her body on their backs.

Great Turtle had satisfactorily caused his carapace to float. There upon his back they placed her. Then Loon said: "Come, ye who are deep divers, which one of you is able to dive so as to fetch up earth?" Thereupon one by one they severally dived into the water. It was at

- 1 toñ'tie'." E'tho'ne' neñ' wā'batiteiē''ha'ie'' ne' dji' nā'hatī'iere'  
is dragging. At that time now they held a council the where so they should do it
- 2 ne' dji' ā'shakonateweiēñ'to''. Iā'thotiri'hwāiēñ'ta'se' ne'  
the when they her should prepare for There they decided for them the selves
- 3 Raniā'tē''ko'wā' Iā'hoñwaro''ie''hāre'. e'tho'ne' ka'ti' ne'  
he Great Turtle thence they invited him at that time so then the
- 4 Teoñniatārēñ'to'' neñ' wā'hēñ'ro'': "Ā'satia'takerā'kwe' ne' dji'  
Loon now he it said Then thy body shouldst cause to float the where
- 5 kē'' sī'tero'' kanoñ'wako'." No'k' tiotierē''to'' Iā'shakotoñ'  
he thou art, sitst. it water depths of'' And it is the first thither they them thing
- 6 niē'te' iotitio'kowa'ne'' ne' sorā'hokoñ'ā'. Wā'tkoñti'te'' tā'hmo''  
sent they are a large body the ducks plurally. They flow and
- 7 wā'koñthāra'tate' tā'hmo'' ionathwe'noñni'hā'tie' tā'hmo'' Iā'tia-  
they themselves caused and they themselves caused and thither to ascend to be in a close body
- 8 konate'rā'te' ē'neke''. E' Iā'ie'ā'tā'rā'ne' ne' koñti'shoñ'ne'.  
they her went to meet above There her body alighted the their backs on
- 9 E'tho'ne' neñ' skēñmoñ'ā' toñtakoiñ'sue''te' Iakotīā'te''hawi',  
At that time now slowly thence they descended they her body bore
- 10 koñti'shoñ'ne' Iē'ā'tarā'tie'.  
their backs on her body rested coming.
- 11 Iā'tkāie'ri' ne' Raniā'tē''ko'wā' neñ' rotī'nowā'kerā'ko''. E'tho'  
Very correctly the he Great Turtle now he his carapace causes to float. There
- 12 rā'nowā'ke' e' Iā'akoti'tero''. E'tho'ne' ne' Teoñniatārēñ'to''  
his carapace on there there they her set down. At that time the Loon
- 13 wā'hēñ'ro'': "Hau''. ne' sewā'thoñrio'kats'te's o''kā' rokwe'niō''  
he it said "Come the ye stout-breathed ones who is it. he is able to do it
- 14 ne' ē'hā'thoñ'ro' ē'ro''hwēñdjiāko'hā'?" Ta'. e'tho'ne'  
the he will dive into the water he earth will go to bring'' So, at that time
- 15 skat'sho'' toñte'rā'te' wā'ho''thoñroñ'niō''. E'tho'ne' Djiēñi'to'  
one by one thence if it did thereby they dove into the water one by one. At that time Beaver

this time that Beaver made the attempt and dived. The time was long and there was only silence. It was a long time before his back reappeared. He came up dead, his breathing having failed him. Thereupon they examined his paws, but he had brought up no earth. Then Otter said: "Well, let it be my turn now; let me make another attempt." Whereupon he dived. A longer time elapsed before he came to the surface. He also came up dead in his turn. They then examined his paws also. Neither did he, it is said, bring up any earth. It was then that Muskrat said: "I also will make the desperate attempt." So then he dove into the water. It was a still longer time that he, in turn, was under water. Then, after a while, he floated to the surface, coming up dead, having lost his breath. Thereupon, again, they examined the inside of his paws also. They found mud. He brought up his paws and his mouth full of mud.

wá'hate'nién'tó <sup>o</sup>	wá'ha'thoñ'ró.	Kari'hwese'	o'k'	thá'teioten'toñi <sup>o</sup> .	1
he attempt made	he dived into the water	It was a long matter	only	it is very still	
Wá'kari'hwese'	neñ'	sáio'nowá''kerá'kwe'	rao''heio''há'tie'	wá'ha	2
It was a long matter	now	again its back came to the surface	he came up dead	his	
thoñriok'té <sup>o</sup> .	E'tho'ne'	wá'hoñne''sáke'	rá'sno''só'ko''	ia'	3
heath gave out	At that time	they it searched for	his hand in	not	
ká'neka'	tesro''hwéñdjie''há'wi.	E'tho'ne'	Tawí'ne'	wá'heñ'ró <sup>o</sup> ;	4
again where	again he earth brought	At that time	Otter	he it said	
"Tó, í"	noñ'wá'	skate'nién'tó <sup>o</sup> ."	E'tho'ne'	neñ'	5
"Well	this time	again I try it	At that time	now	
Sé''há'	ná'kari'hwese'	neñ'	sá'hatia'tá'kerá'kwe'.	ráwé''hoi-	6
More	so it is a long matter	now	again he his body floated	he came	
o''há'tie'	o'mí'	ná''ne''.	E'tho'ne'	o'mí'	7
up dead	also	that one	At that time	also	
sáke'	rá'sno''só'ko''.	há''kí''o''	ná''ne''	tesro''hwéñdjie''há'wi.	8
for	his hand in	Not I think	too	that	
E'tho'ne'	Anó'kie''	wá'heñ'ró <sup>o</sup> ;	"Í'	o'mí'	9
At that time	Muskrat	he it said	if I	also	
ká'ti'	wá'ha'thoñ'ró.	Sé''há'	ná''ne''	wá'kari'hwese'	10
so then	he dived into the water	More	that one	that	
ro'thoñro''ho <sup>o</sup> .	No'k'	a'kare'	neñ'	sá'hatia'tá'kerá'kwe'	11
he has dived in the water	And	after a time	now	his body again floated	
io''há'tie'	o'mí'	ná''ne''.	Wá'hathoñrió'kte <sup>o</sup> .	E'tho'ne'	12
up dead	also	that one	His breath gave out	At that time	
a'ró'	wá'hoñne''sáke'	rá'sno''só'ko'';	wá'hatitseñ'ri'	onawá'tsa'	13
again	they it sought for	his hand in	they it found	it is said	
rá'te'áne''há'we'.	no'k'	o'mí'	rouhoskwa'n'hoñte'	ne'	14
he it hand in brought	and	also	he it mouthful brought	the	

It was then that they made use of this mud. They coated the edge of the carapace of the Great Turtle with the mud. Now it was that other muskrats, in their turns, dived into the water to fetch mud. They floated to the surface dead. In this way they worked until they had made a circuit of the carapace of the Great Turtle, placing mud thereon, until the two portions of the work came together. Thereupon Loon said: "Now there is enough. Now it will suffice." Thereupon the muskrats ceased from diving to fetch up mud.

Now, verily, this man-being sat on the carapace of the Great Turtle. After the lapse of sufficient time, she went to sleep. After a while she awoke. Now then, the carapace of the Great Turtle was covered with mud. Then, moreover, the earth whereon she sat had become enlarged in size. At that time she looked and saw that willows had grown up to bushes along the edge of the water. Then also, when

- 1 E'tho'ne' nēn' ne' wā'hoñs'te' thī'kō<sup>o</sup> onawāts'tā'. Wā'ha-  
At that time now the they it used this it is it mud. They
- 2 tinawat-tā'r'ho' kā'nowaktū'tie' ne' Raniā'te<sup>o</sup>'kowā'. Nēn' ē<sup>o</sup>'s  
mud placed (smeared) over it if it carapace along the he Great Turtle Now ens  
edge of tonarily
- 3 o'ā' o'k' ne' Anō'kie<sup>o</sup> sa'hā'thoñ'ro' wā'hanawat-stako'hā'.  
other only the Muskrat again he dove into the water he mud went to bring
- 4 Sā'hatā'ta'kerā'kwe' ē<sup>o</sup>'s rawē<sup>o</sup>'heio'hā'tie'. E' thī'hat'iere'  
Again his body would float custom arily he came up dead There so they it did
- 5 dji' nio're' wā'thoñte'nowatā'se' ne' Raniā'te<sup>o</sup>'kowā' wā'ha-  
where so it is they it carapace made a circuit of the he Great Turtle they
- 6 tinawat-tā'r'ho' iā'toñsakiāte'rā'ne'. E'tho'ne' ne' Teoñiatarēñ'to<sup>o</sup>'  
it mud dumber there again they two joined. At that time the Loon
- 7 nēn' wā'heñ'ro<sup>o</sup>': "Nēn' e'tho'. Nēn' ē<sup>o</sup>'kakwe'ni.'" Nēn' o'ni'  
now he it said Now enough Now it will be able to do it. Now also
- 8 ne' anō'kie<sup>o</sup>'hokoñ'ā' wā'hoñ'tkā'we' ne' dji' roñ'thoñroñ'niō<sup>o</sup>'s  
the muskrats plurally they stopped work the where they dove into the water  
plurality
- 9 ratinawā'tstako'he's.  
they mud went to bring up
- 10 Nēn' wā'hi' kē<sup>o</sup>'i'kē<sup>o</sup> iākoñ'kwe' e' ietškwa'here' Raniā-  
Now verily this it is she man being there she sat he
- 11 tē<sup>o</sup>'kowā' rā'nowa'ke'. Akwā' he'tho' dji' nā'kari'hwese'  
Great Turtle his carapace on. Very enough where so it was a long  
matter
- 12 nēn' ka'ti' wā'ako'tā'we'. No'k' a'kare' nēn' sāie'ie'. Nēn'  
now so then she fell asleep And after a time now again she  
awoke
- 13 ka'ti' o'hwēñ'djiā' iote'r'hō'ro<sup>o</sup> ne' kā'nowā'ke' ne' Raniā-  
so then it earth it covered itself the it carapace on the he
- 14 tē<sup>o</sup>'kowā' nēn' tā'hno<sup>o</sup> iote'hā'ro<sup>o</sup> dji' niwato<sup>o</sup>'hwēñ'djiā' ne'  
Great Turtle now and it has grown where so it earth (is) large the
- 15 dji' iē'tero'. E'tho'ne' nēn' wā'oñtkā'tho' o'se' iotkwiron'ni'  
where she sits At that time now she it looked at willow it shrubs grow to



she again awoke, the carcass of a deer, recently killed, lay there, and now besides this, a small fire burned there, and besides this, a sharp stone lay there. Now, of course, she dressed and quartered the carcass of the deer and roasted some pieces thereof, and she ate her fill. So, when she had finished her repast, she again looked about her. Now, assuredly, the earth had increased much in size, for the earth grew very rapidly. She, moreover, saw another thing: she saw growing shrubs of the rose-willow along the edge of the water.

Moreover, not long after, she saw a small rivulet take up its course. Thus, then, things came to pass in their turn. Rapidly was the earth increasing in size. She then looked and saw all species of herbs and grasses spring from the earth, and also saw that they began to grow toward maturity.

dji	tewater'ktā'tie'.	Nēn'	tā'hmo''	ne'	shoŋsāie'ie'	o'skeŋmoŋto''	1
	water-at	Now	and	the	again she awoke	it do	
	the edg-eat						
e'	kāh'tioŋ'ni'	ā'se'	kār'ioŋ,	nēn'	tā'hmo''	e' iotek'hā'	2
	there	's body lay	to,	now	and	there	
	extended	in,	one it has			it turns	
			killed				
nīkadjiē''hā'ā'.	nēn'	tā'hmo''	e'	kā'te''	onēn'ia'	io'hio'thi'ie'.	3
so-it is	s. small	now	and	there	it lies	it stone	
						it is sharp-edged.	
Nēn'	wā'hi'	wā'tkoŋwā'tāri'te'	ne'	o'skeŋmoŋto''.	Nēn'		4
Now	verily	she its body broke	the	it deer	Now		
		quartered					
wā'hi'	o'mi'	wā'ōnte'skoŋtoŋ'niō''.	Nēn'	o'mi'	wā'tioŋtskā'ho''.		5
verily	also	she roasted for herself:	Now	also	she ate		
		several pieces.					
Ne'	ka'ti'	nēn'	e'ekhwēn'tā'ne'	toŋsāioŋtkā'thoŋioŋ'hwē'.	Nēn'		6
The	so there,	now	where she her food	again she looked around	reportedly	Now	
			in				
			method eating				
ka'ti'	sē''hā'	ho''hwēŋdjiowa'nhā''o''.	a'se'kē''	io'sno're'			7
so it is	more	it earth had grown long	because	it is rapid			
io'tehia'roŋ'tie'	ne'	o''hwēŋdjiā'.	Nēn'	tā'hmo''	thika'te'	o'ia'	8
it is no rising in size	the	it earth is	Now	and	it is differ-	other	
					ent	it is	
wā'e'kē'	iotkwiroŋ'ni'	ne'	ate'ktā'tie'	ne'	onekwē''tāri'		9
she	is	it itself shrubs	the	water along	the	it red color	
		made		edge of			
nīkukwiro'tē'	io'toŋ'ni'.						10
she	it						
	is	it itself					
	shrub	grew					
Ne'	o'mi'	ne'	ia'	tekarī'hwes	wā'ōntkat'ho'	wā'ka'hio''.	11
the	so	she	not	it is a long	she it saw	it a stone	
				number		out of	
hoŋ'ko'te'	nīkā'hio''hā'ā'.	E'	ka'ti'	nī'ioŋt dji	wathawioŋ'tie'.		12
it pass of	so it stream is	Then	so the	so it is	where	at high	
	small					water runs out	
						heart's edge along	
						swiftly	
io'sno're'	io'to''hwēŋdjiatē'hia'roŋ'tie'.	Nēn'	o'mi'	wā'ōntkat'ho'			13
it is rapid	it is so it is in size	Now	so	she it saw			
nīte'okahōŋ'take'	wā'tkoŋno''hwēŋdjiot'ka'we'	ne'	o'mi'	toŋtakoŋt-			14
she	it	the	so	it			
	is	is					
	is	is					
	is	is					
thoŋtate'hā'ro''.							15
it is							

Now also, when the time had come for her to be delivered, she gave birth to a female man-being, a girl child. Then, of course, they two, mother and daughter, remained there together. It was quite astonishing how rapidly the girl child grew. So then, when she had attained her growth, she of course was a maiden. They two were alone; no other man-being moved about there in any place.

So then, of course, when she had grown up and was a maiden, then, of course, her mother was in the habit of admonishing her child, saying, customarily: "Thou wilt tell me what manner of person it is who will visit thee, and who will say customarily: 'I desire that thou and I should marry.' Do not thou give ear to this; but say, customarily: 'Not until I first ask my mother.'"

Now then, in this manner, matters progressed. First one, then another, came along, severally asking her to become his wife, and she

- 1 Ne' o'ni' ne' nēn' i'ka'hewe' nēn' wā'akoksa'tāien'tā'ne'  
The also the now it is time there now she child brought north  
it brought
- 2 i'akon'kwe' ne' eksā'ā. Nēn' wā'hi' e' ken'tero'' ne'  
she man being the she child is. Now verily there they two the  
is alone
- 3 akoiēn'ā. Akwā' i'one'hra'kwā't i'o'suo're' dji' i'akote'hiā-  
she has a Very it is marvelous it is rapid where she increased  
small one
- 4 roñ'tie' ne' eksā'ā. Ne' ka'ti' ne' nēn' e'iakote'hiā-roñ'tie'  
in size the she child is. The so then the now where she increased in size
- 5 nēn' wā'hi' e'ia'tāse' oñ'to''. Iono'hā'tei'wā'; iā' o''ka' o'ia'  
now verily she is maid it became They two were entirely alone; not any other  
it is
- 6 kām'ekā' te'ie''s ne' oñ'kwe'.  
anywhere one moved the man-being  
about
- 7 Ta'. ne' ka'ti' wā'hi' ne' dji' nēn' i'akote'hiā-ro'' nēn'  
so the so then verily the where now she grew up now
- 8 e'ia'tāse' i'ke'', nēn' wā'hi' ne' o'niste''hā' i'oñtat'bro'ris ne'  
so is maid it is now verily the her mother she her tells the
- 9 oñtat'ien'ā i'oñ'to'' e''s: "Ē'sk'hro'n' o' nī'hāiā'te'' ne'  
her offspring she it says customarily Then me what such is kind of the  
shall tell
- 10 to'kā' e''hiā'ktā'se' ne' e''hato'''heke' i'ke'hre' āioñkeni'niāke'.  
it he there will visit the he will keep saying I it desire than I should marry.
- 11 To'sā' e''sathoñ'tāte'. Ē's'ro'' e''s: "Niā're'kwe' ki' e''khe-  
Do not thou it shall consent to. Then it will customarily I and first I he I her will  
say believe
- 12 'hro'n' ne' istēn'ā.''  
will the my mother
- 13 Nēn' ka'ti' e' nio'to'hā'tie', O'ia' o'k' e''s is're' wā'shakori-  
Now so then there so it continued Another only customarily again he he he  
to be. it is arily comes asks
- 14 'hwanōñtōñ'niō'' ne' a'hoti'niāke'. Ne' e' ki' e''s wā'i'ro'';  
questions the they should marry The there I customarily she it said  
marry believe arily

customarily replied: "Not until I first ask my mother." When she would tell her mother what manner of person had asked her to marry him, her mother would answer, saying customarily: "No; he is not the person." But after a while the maiden said: "One who has a deep fringe along his legs and arms paid a visit." The elder woman said: "That is the one, I think, that it will be proper for you to marry." Thereupon she returned to the place where the young man stood. She said: "We should marry, she says." The young man answered, saying: "When it is dark, I shall return." So then, when the appointed time arrived, he also came back. Then it was that he paid court to her. But, I think, they two, he and the maid, did not lie together. When she lay down so that she

- 1  
 "Nia're'kwo' e'khe'hro'ri ne' isten'ä," Ne' ka'ti e's wa'hi'  
 'Until first I her shall tell the my mother The so then customarily  
 2  
 ne' nen' wa'ontat'hro'ri ne' o'ni-sten'ä ne' dji' ni'ha'u'  
 this now she her told the her mother the where - such he kind  
 3  
 to'te' ne' wa'shakori'hwanötoñ'ni' ne' a'ho'i'niäke'; tai'eri'hwä'  
 this the he her has asked questions the they should she  
 4  
 sera'ko' e's ne' o'ni-sten'ä wa'iro' e's; "kä' ne' te'ke'";  
 replied customarily the her mother she it said customarily Not that it is  
 5  
 No'k' a'kare' nen' wa'iro' ne' eia'tase'; "Wä'hakwat'ho' ne'  
 And after a time now she it said to she maid He paid a visit to  
 6  
 roñ'kwe', te'iotarotä'tie' ne' ra'simä'ke', no'k' o'm' ne' ranöñ-  
 he hat - turning showed the - legs on and use  
 7  
 tsä'ke'"; Wa'iro' ne' akok'sten'ä; "Ne' ki' e'kaie'rite' ne'  
 thus said she she elder one That I - will be I  
 8  
 e'seni'niäke'"; E'tho'ne' nen' e' sä'ie' te' dji' non'we' i'trate'  
 - two we - that time me then again so where place - person  
 9  
 ne' raneke'tero' Wa'iro' ne' eia'tase'; "Äon'keni'niäke',  
 the - woman she is on - stand I - stand  
 10  
 i'ä'ke'"; Tu'hari'hwä'sera'ko' ne' raneke'tero' wa'hoñ'ro';  
 - pass He before - woman - stand  
 11  
 "Ne' nen' e'tio'karas e'tho'ne' nen' te'tke'"; Ne' ka'ti' ei'  
 "The now - would he me - that time I - so then  
 12  
 i'ä'kä'hewe' dji' non'we' ni'hona te' e'tho'ne' ka'ti' su'rawe',  
 it after - woman -  
 13  
 Nen' ka'ti' wa'shakotehimato'ha'se'; No'k' in' ki' to'hoñna  
 Now - so then -  
 14  
 ra'te' ne' eia'tase', Ne' nen' sha'ontin'tion'ni'te' ne' e'äko'  
 - - - - - she maid the now she - - - - - - - - - - -  
 15  
 tä'we' e'skä' ne' ra'oen'kwire' enä'skwak'tä' e' wa'ha'ie'  
 -

could sleep, he laid one of his arrows beside her body. Thereupon he departed. Then, at his return, he again took his arrow and departed again, carrying the arrow away with him. He never came back afterward.

After a while the elder woman became aware that the maiden was growing in size, caused by the fact that she was pregnant.

So when the day of her delivery had come, she brought forth twins, two male infants. But during the time that she was in travail, the maiden heard the two talking within her body. One of them said: "This is the place through which we two shall emerge from here. It is a much shorter way, for, look thou, there are many transparent places." But the other person said: "Not at all. Assuredly, we should kill her by doing this thing. Howbeit, let us go out that other way, the way that one, having become a human being, will use as an exit. We will turn around and in a downward direction we two will

- 1 E'tho'ne' nēn' sā'hā'tēn'ti'. Ne' ka'ti' ne' nēn' shoŋsā'rawe'  
 At that time now again he de- The so then the now again he re-  
 parted
- 2 toŋsā'ra'kwe' ne' moieŋ'kwire' nēn' tā'hno'' sā'hā'tēn'ti' toŋsā-  
 he it took up the his arrow now and he again de- he it took  
 parted
- 3 hā'hawe' ne' moieŋ'kwire'. lā' noŋwēn'to'' thā'tethawe'noŋ'.  
 was with the his arrow Not ever did he return to trace  
 him his steps
- 4 A'kare' ka'ti' ne' akoksteŋ'ā' nēn' wā'out'toke' nēn'  
 After a time so then the she elder one now she it did not now  
 (is)
- 5 iakote'hā'ron'tie' ne' eiā'tāse' ne' kari'hoŋ'ni' dji' iene'ro''.  
 she is increasing in size the she maid, the it it causes where she is preg-  
 nant
- 6 Ne' ka'ti' ne' nēn' eiā'akoten'scri'he'se' wā'akoksā'tāieŋ'tā'ne'  
 The so then the now where her day arrived to her she became possessed of  
 offspring
- 7 te'nik'he'' No'k' dji' nā'he' wā'hi' nēn' iakoreŋ'hā'ke''  
 they two are And where it lasts verily now she was in pain  
 (twins) (while)
- 8 iakothōŋ'te' ne' eiā'tāse' tet'hoti'thāre' eiā'tako''. Shāā'tā'  
 she it heard the she new- there they conversed her body in. He one  
 (is) together, person
- 9 rā'to'': "Kē'' noŋ'we' tē'tēniakē''tā'kwe'. Sē''hā' ne'  
 he it said Here (it is) the place thou I will use it to go out More the  
 distant
- 10 nio're'a' n'se'ke'' satkāt'ho' o'k' thāā'teio'swathe'nio''. No'k'  
 so it is little because do thou look just it is transparent in places" And
- 11 ne' shāā'tā' rā'to'': "lā'tē''. Ē'ietih'rio'. wā'hi' nā' ne''.  
 the he one he it said "Not at all. Thou I will kill verily that the-  
 person her, one that,
- 12 E' ki' noŋka'ti' tē'tēniakē''tā'kwe' dji' noŋ'ka'ti' e'ieiakē''tā'kwe'  
 There I he side of it thou I will use it to go where side of it one will use it to go  
 have out out
- 13 ne' oŋ'kwe' e'iakoto''o'ha'tie'. Te'tiatkār'hate'ni' e'ta'ke' noŋka'ti'  
 the man-being one having become it Thou I will turn our- down, side of it  
 will come selves around under

go." So then the former one confirmed what this one had proposed, when this one said: "Thus it shall continue to be."

But, however, he now contested another matter. He did not comply when the second one said: "Do thou take the lead." He said: "Not at all; do thou go ahead." So then it was in this manner that they two contended, and he who said: "Right in this very place let us two go straight out, for assuredly this way is as near as that," gained his point. Finally, the other agreed that he himself should take the lead. At that time, then, he turned about, and at once he was born. So at that time his grandmother took him up and cared for him. Then she laid him aside. At that time she again gave attention to her [the daughter], for now, indeed, another travail did she suffer. But that other one emerged in another place. He came out of her armpit. So, as to him, he killed his mother. Then, his

niññ'heñt'ne'."	Nēñ'	ka'ti'	ne'	shāia tā'	wā'hari'hwā'nī'ra'te' ne'	1
rather than I	Now	so then	the	he one	he at matter continued	
will go				person		
djī' nā'ho'te' "	ra'to' "	"No'	e' "	nāio'to' "hake' "	"	2
when	snely kind of	he it said	The	thus	so it should contrary	
thing				to be		
No'k' o'ia' kī'	noñ'wā'	nā'ho'te' "	toñsā'hari'hwake' nūā' "	ia'	"	3
And	other	this time	such kind of	again he at matter continued	to "	
thing,	there,		thing			
te'hat'hoñ'tats' "	shāia tā'	djī' ra'to' "	"E'se' "	shēñ't' "	Ra'to' "	4
he it consents to	the	he one	where	it consents	than	do thou take
person is	person is	person is	person is	person is	person is	person is
"Iā'te' "	E'se' "	shēñ't' "	E' "	ka'ti' "	nī'io't' "	djī' te'hotiri'hwā'
"Not at all	Thou	do thou take	then	so then	so it is	then
the lead		the lead				they were after
ken'the' "	no'k' "	wā'hari'hwat'kwē'm' "	ne' "	ra'to' "	"O'k' "	ke' "
debated	and	he is pointed on	he	is at consents	one	to be
matter						
noñ'we' "	ietattakwari' "šā't' "	ne' "	wā'hi' "	nī'io're' "ā' "	nā' "	ne' "
the place	one is at is pointed on	the	ends	is at is pointed on	he	is at
Tā' "	e'tho ne' "	nēñ' "	ne' "	shāia tā' "	wā'hathōñ'tāte' "	ra'o' "hā' "
So	at the time	now	the	at the place	he is pointed on	he is at
e' "hā'heñt' "	E'tho ne' "	nēñ' "	wā'thatkār'hate'm' "	ia'hakoñtātē'te' "	"	"
he is at	at the time	now	he is pointed on	he is at	he is at	he is at
the lead						
wā'hoñ'ka'rate' "	Tā' "	e'tho ne' "	ne' "	ra'to' "hā' "	wā'thoñwāñ'tak'kwē' "	"
he is at	at the time	at the time	the	he is at	he is at	he is at
the lead						
wā'hoñwakwata'ko' "	E'tho ne' "	i'se' "	ia'c'ie' "	E'tho ne' "	ra'te' "	"
he is at	at the time	at the time	at the time	at the time	at the time	at the time
the lead						
toñsioñtātē'nā'ra'mē' "	ra'se'ke' "	neñ' "	šā' "	ra'te' "	o'ia' "	ra'ñtāte' "
again	is at	he is at	he is at	he is at	he is at	he is at
the lead						
ra' "hā'ke' "	No'k' "	ka'te' "	ne' "	noñ'we' "	wā'hadake' "ta'civ' "	"
he is at	and	he is at	the	he is at	he is at	he is at
the lead						
E'ñho' "ra'ko' "	wā'ñi'ake' "ta'kwē' "	Tā' "	wā'šako' "ho' "	ne' "	ra'te' "	"
He	is at	at the time	he is at	he is at	he is at	he is at
the lead						

grandmother took him up and attended to his needs also. She completed this task and laid him alongside of the one who had first come. So thereupon she devoted her attention to her child who was dead. Then, turning herself about to face the place where she had laid the two infants, she said: "Which of you two destroyed my child?" One of them answered, saying: "Verily, he himself it is, I believe." This one who had answered was a very marvelously strange person as to his form. His flesh was nothing but flint.<sup>9</sup> Over the top of his head there was, indeed, a sharp comb of flint. It was therefore on this account that he emerged by way of her armpit.

But the flesh of the other was in all respects similar in kind to that of a man-being. He spoke, saying: "He himself, indeed, killed her." The other one replied, saying: "Not at all, indeed." He again

- 1 ro'nisteñ'á. E'tho'ne' wá'thoñwáñ'tá'kwé' wá'hoñwakwatá'ko'  
his mother. At that time she his body took up she cared for him well
- 2 ó' ná' ne'. Wá'es'á' neñ' ská'ne' wá'hoñwatíñ'tioñ'nite' ne'  
too the that one. she-it finished now one-at a place she lay their bodies extended the
- 3 tho'héñ'to'. Tá. e'tho'ne' neñ' wá'tioñtate'niá'rá'ne' ne'  
thence he came first. At that time now she her her hands set to the
- 4 iakaon'he'io' ne' oñtatiéñ'á. E'tho'ne' neñ' e' noñka'tí'  
she is dead the her off-spring. At that time now there side of it
- 5 ne'sáioñtie'rá'te' dji' noñ'we' ni'hoñwatíñ'tioñ'nito' tá'hno'  
again she herself turned where the place she them laid extended and
- 6 wá't'ro'. "O'ká' ne' teseniá'she' wá'shako'rio' ne' kheieñ'á'Z'  
she-it said. Who is-it the ye two individual-ly he her killed the my off-spring"
- 7 Sháia'tá' tá'hata'tí' wá'héñ'ro': "Rao'há' ki' wá'hi."  
He one person thence he answered he-it said "He himself I be-ve, verily."
- 8 Ké'í'ké' tá'hata'tí' ioné'hrá'kwá't rotoñkwe'tá'tie'ro' ne' dji'  
This-it is thence he replied it-is marvelous his person ugly (is) the where
- 9 ni'háia'tó'te'. Aó'sko' tawí'skará' ne' ruoieroñ'ke'. Teiotaro-  
such his body kind (is) it-is wholly flint-crystal chert the his flesh on. It has a ridge along it)
- 10 tá'tie' ruoññdji-stákeñ'iate' io'hio'thi'ie' tawí'skará' se'. Ne'  
his head erect of it is sharp flint crystal indeed. That
- 11 wá'hi' kari'hoñ'ni' ie'nhoro'ko' wá'háiaké'á'tá'kwé'.  
verily it-it causes her armpit in he-it used to emerge.
- 12 No'k' ne' sháia'tá' ne' tkáje'ri' ne' oñ'kwe' ni'háieroñto'tó'.  
And the he one person the it is correct the man-being such his flesh kind of is.
- 13 Tá'hata'tí' wá'héñ'ro': "Rao'há' se' wá'shako'rio' Toñtá-  
Thence he replied he-it said "He himself (it is) indeed he her killed." Thence he again
- 14 'hata'tí' ne' sháia'tá' wá'héñ'ro': "Iá'tó' se' Sá'héñ'ro'.  
spoke the he one person he-it said "Not at all indeed." Again he-it said:

<sup>9</sup>It is for this reason that he is called Tawiskaró', which is the Mohawk name for flint or chert. Consult The Cosmogonic Gods of the Iroquois, Proc. Am. Ass. Adv. Sci., v. 44, pp. 211 and following, 1895.



shalt continue to have a function. Thou shalt have less power to give light." Thus then she completed her arrangements for supplying herself with light. Now, assuredly, she had made fast the sun for herself, and also the moon. She imposed on them the duty of furnishing her with light for their part. Verily, indeed, it was the head of her girl child who was dead that she used to make the moon, but her body she made into the sun. They were to be fixed always in one place, and were not to be moving from place to place. Now, besides this, she restricted them to herself and her grandson, saying: "We two, entirely alone, shall ever be supplied by this light. No other person shall use it, only we two ourselves."

When she had now, indeed, finished all of her task, she was surprised by the moving of the grasses at the spot whither she had cast the other one of her grandchildren. He was alive; he had

- 1 non'we' na'e'hā'rē<sup>o</sup> tā'hmo<sup>o</sup> wā'iro<sup>o</sup>: "Ē<sup>o</sup>sateri'hōn'take' o<sup>o</sup>  
the place she it hung up and she it said "Ever than it duty will have too  
to perform
- 2 nī'se', Ka'ro' nī'se' dji' nē<sup>o</sup>'se'shats'teke' ne' dji' tē<sup>o</sup>'se'shwa-  
the then less the where thy power shall be the where than it shall ensue  
effective
- 3 the<sup>o</sup>'tē<sup>o</sup> Nēn' wā'hi' wā'eweieñmēn'tā'ne' dji' nē<sup>o</sup>'io'to<sup>o</sup>'hake'  
"to be Now verily she it manner finished where so it will continue  
light," of it to be
- 4 dji' tē<sup>o</sup>'iakot'shwathē'tē<sup>o</sup>, Nēn' wā'hi' iakotera'kwānēitāk'tō<sup>o</sup>,  
where at her will ensue it to be Now verily she has set up it sun for herself,  
light for,
- 5 ē<sup>o</sup>'hmi'tā' o'ni', koñwari'hoñtā'ni' tē<sup>o</sup>'iako'shwathē'to<sup>o</sup>'hake' nā<sup>o</sup>  
it moon also, she her duties gave it will ensue it to be light that  
one
- 6 ne', Ne' se' wā'hi' ne' oñtatiēn'ā' ne' iakao<sup>o</sup>'he'io<sup>o</sup>  
the The indeed verily the her off-spring the she is dead
- 7 akonoñ'dji' ne' ē<sup>o</sup>'hmi'tā' wā'akoñ'niā'tē', no'k' ne' akoiē'roñtā'  
her head the it moon she used it to and the her flesh  
make it,
- 8 kara'kwā' nā' ne', Tiitko<sup>o</sup>' katō'kē', ē<sup>o</sup>'iorā'neñ'tako<sup>o</sup>, iā'  
it sun that one the that, Always it is certain it will be attached, not  
way
- 9 tē<sup>o</sup>'kiat'tēñtē'seke', Nēn' tā'hmo<sup>o</sup> wā'oñtathwe'noñ'niē<sup>o</sup> wā'iro<sup>o</sup>:  
they two will travel about Now and she restricted them she it said:  
habitually herself
- 10 "Oñkeno<sup>o</sup>'hā'ā' tē<sup>o</sup>'ioñkiat'shwathē'to<sup>o</sup>'hake', iā' o<sup>o</sup>'kā' ne'  
"Thou I only thou I will give light for us Not anyone the
- 11 o'ia' thājoñts'tē', ne' o'k' ne' oñkeno<sup>o</sup>'hā'ā'."  
one on will use it the only the thou I only  
it is
- 12 Nēn' wā'hi' akwe'ko<sup>o</sup> wā'eweieñmēn'tā'ne' wā'oñtē'ro<sup>o</sup>' o'k'  
Now verily it all she finished its manner she was surprised only  
of doing
- 13 ka'ti' tē<sup>o</sup>'ioñtā'sho<sup>o</sup>'khwa' dji' non'we' iē'hoñwāia'toñ'tio<sup>o</sup>  
so then there it grass moves to where the place there she his body threw  
and the
- 14 ne' shāli'tā' ne' roñwate<sup>o</sup>'ā', roñ'he', iā' tē'hawē<sup>o</sup>'he'io<sup>o</sup>,  
the the one the her grandson, he is Not he has died  
person alive



not died; for she thought when she had cast him far away that he would, of course, die, but, howbeit, he had not died. He walked about there among the bushes. But after a while he came thence toward the lodge of his grandmother, but she ordered him away, saying: "Go thou far off yonder. I have no desire whatever to look on thee, for thou it is, assuredly, who hast killed my girl child. So, then, therefore, go thou far off yonder." Verily, he then went from there. But, albeit, he was moving about in a place not far from the place where the lodge stood. Besides this, the male child was in good health, and his growth was rapid.

After awhile he made for himself a bow and also an arrow. Of course he now went about shooting from place to place. He went, indeed, about from place to place, for now, of course, the earth was indeed of considerable size. The earth, indeed, verily

a'se'ké'ᵀ	wā'ēn're'	djī'	i'si'	ie'hoñwāñ'toñ'tie'	e'tp'e'ᵀ'leie'	1		
because	she-it-died	where	yonder	there she has body cast	he will die			
wā'hi'	no'k' iā'	ki'	te'hawē'ᵀ'he'io'	E'e'	hi'tre'se' o'hoñta'	2		
verily	but not	I do	he has died	There	there he moved about			
ko'ᵀ'sho'	No'k'	a'kare'	e'	na'toñta're'	djī'	lakono'ᵀ'sote' ne'	3	
it grass he	And	after a	there	thence he	where	her house stands		
along		time		came		to		
ro'so'ᵀ'hā'	no'k'	sā'hoñwanē'ᵀ'niā'ni'	wā'i'ro'	i'si'	noñ'we'	4		
his grand	and	she him drove away again	she it said	Yonder	place			
mother								
niā'hā'se'	lā'	o'ᵀhe'no'	ᵀa'tewakato'	'hwen'djioñ'm'	ne'	takoñkām'	5	
that he do	Not	anything	I am in need of it	the	I there should			
through								
erake'	a'se'ké'ᵀ	i'se'	wā'hi'	she'rio'	ne'	kheieñ'a'	6	
so	because	thou	verily	thou her	the	my offspring		
				didst kill		too		
niō'	kā'ti'	i'si'	noñ'we'	niā'hā'se'	To'ke'ske'	kā'ti'	i'si'	7
so he	so then	but	place	thither do thou	it is time	so then	thou	
			under	go			yonder	
noñka'ti'	ioñ'sā're'	No'k'	e'	ki'	i're'se'	iā'	i'no'	8
thus I	again I	And	there	I do	he went	not	thou	
	said			beats	about		thus	
ne'	djī'	kano'ᵀ'sote'	noñ'we'	iā'hmo'	rota'kari'te'	ne'	9	
it	there	it was	place	and	he was with	it		
		trails						
rakesi'a'	iotsuo're'	djī'	rote'hia'roñ'tie'				10	
he do	it is rapid	I do	he is men-sing					
			to'se'					
A'kare'	noñ'	wā'hata'eñmoñ'm'	o'wā'hata'eñmoñ'niē'	niē'	kaiēñ'		11	
my	and	he	and he is	and he is	and he is			
arrow		with	with	with	with			
kwiro'	o'm'	wā'roñ'm'	Neñ'	wā'hi'	ro'e'e'ᵀ'hā'tie'se'	E'rok'	12	
it	is	my	Not	verily	he is	it		
					trails	is		
i'sre'ᵀ'se'	a'se'ké'ᵀ	noñ'	se'	wā'hi'	akwā'	ke'	niwato'	13
it is	because	and	it	verily	it	is	my	
trails					is	is	arrow	
'hwen'djia'	rote'hia'roñ'tie'	se'	wā'hi'	ne'	o'ᵀhwen'djia'	Ne'	14	
trails	trails	it	verily	it	trails	Not		

continued to grow in size. So at times he would return to the side of the lodge. The other boy, his younger brother, looked and saw that he had a bow and also an arrow. Then he spoke to her, his grandmother, saying: "Thou shouldst make for me a bow and also an arrow, so that I also should have them." So, thereupon, she made him a bow and also an arrow; and, then, therefore, they both had bows and arrows.

So now, verily, they two wandered about shooting. So then he whose body was exactly like that of a man-being went in his shooting along a lake shore, even at the water's edge. There stood a clump of bushes there, whereon rested a flock of birds. He shot at them and they flew over the lake, but the arrow fell into the water. Thereupon he went thither to the water's edge, and cast himself into the lake; he desired to go and recover his arrow. So when he leaped into the

1	kā'ti' so then	sewatic're <sup>00</sup> sometimes	kano <sup>00</sup> 'sāk'tā' house beside	sa're'te', again he would go,	Wā'hatkāt'ho' He looked	ne' the	
2	shāi'tā' he one person	ne' the	īā'tāte'kēn'ā' they two are re- lated as brothers	ro'ēn'nāie <sup>00</sup> he it bow has	kāiēn'kwire' it arrow	o'ni', Ne'n' also Now	
3	wā'shakawe <sup>00</sup> 'hā'se' he her said to	ne'ne' the that	ro'sot'hā' his grand- mother	wā'hēn'ro <sup>00</sup> ': he it said	''A'skwā'ēn- Thou it bow shouldst make		
4	noñ'niē <sup>00</sup> for me	no'k' but	o'ni' ne' also the	kāiēn'kwire', it arrow	noñkiēn'tāke' I it should have	o'ni' ni'' also the I''	
5	Tā', So	e'tho'ne' at that time	neñ' now	wā'hoñwā'ēnnoñ'niē <sup>00</sup> she it him bow made	no'k' and	o'ni' ne' also the	
6	kāiēn'kwire', it arrow	Tā', So,	neñ' now	wā'hi' verily	tenidjja'ro' they both	ronā'ēn'nāie <sup>00</sup> they bow had	no'k' and
7	o'ni' ne' also the	ne' kāiēn'kwire', the it arrow					
8	Tā', So,	neñ' now	wā'hi' verily	te'hoñmatawēn'rie', they traveled about,	rotiē <sup>00</sup> 'ē <sup>00</sup> 'hā'tie'se', they went about shooting,	Tā', So,	
9	ne' the	ka'ti' ne' so then the	tkāie'ri' it is out- post	oñ'kwe' man being	ni'hāiā'to'tē <sup>00</sup> such his body kind of (is)	dji' roie <sup>00</sup> 'ē <sup>00</sup> 'hā'tie'se', where he goes about shooting,	
10	kaniataraktā'tie' it lake along side of	ī're' he walks	dji' where	teio'hnekāk'te', it liquid (water) ends water's edge.	E' There	io'hiamo'kote' it clump of bushes stood	
11	tā'hmo <sup>00</sup> ' e' and the	ke'tho'kwā'herē' it bunch rested on	teitēn'ā', bird	Wā'hā'ā'ke', He shot,	tā'hmo <sup>00</sup> and		
12	kaniatara'ke' it lake on	niā'kā'tie' thither it flow	tā'hmo <sup>00</sup> ' and	awēn'ke' it water in	īā'hā'ho' there it no- mersed itself	ne' the	
13	roieñ'kwire', his arrow	E'tho'ne' At that time	e' there	niā'ha're' thither he went	dji' where	teio'hnekāk'tā' it liquid (water) ends	
14	tā'hmo <sup>00</sup> ' o'k' and only	īā'hatā'toñ'ti' thither he his body cast	kaniatara'ke', it lake on,	wā're're' he it intended	oñsekkō'hā' I it will go after again		

water, he did not feel that he had plunged into the water, because he fell supine on the ground. There was no water there. He arose and was surprised that a lodge stood there, and that he had arisen beside the doorway. He looked into the lodge and saw a man sitting therein. The man who was sitting in the lodge said: "Enter thou here." So then he entered, and he who sat therein said: "Thou hast now arrived. I assuredly invited thee that thou shouldst come here. Here, then, lies the reason that I sent for thee. It is because I hear customarily the kind of language thy grandmother uses toward thee. She tells thee that she does not love thee, and the reason of it is that she believes that what Tawí'skaro<sup>9</sup> customarily says is true. He says, customarily, of course, that thou killedst her who was the mother of

ne'	raoiñ'kwire.	Ne'	ká'ti'	dji'	nēn'	ia'thēn'uiteo''kwá'kwe'	1	
the	his arrow	The	so then	where	now	th' he had caped		
o'hneka'ke'	ia'	to'hottō'ke''	ne'	ia'ho'sko'o''	ne'	o'hneka'ke'.	2	
it liquid on	not	he it not had	the	th' he had fallen into water	the	it liquid on		
a'se'ke''	o'hwēñdja'ke'	ia'hāshā'tā'ne'	ia'	kan'ekā'	teka'hne'ko'.		3	
because	it earth on	there he fell supine	Not	any when	it liquid on turned			
Sa'hatkets'ko'	nēn'	wā'hatio're''	o'k'	e'	kano''sote'	dji'	4	
Again he arose	now	he was surprised	only	there	at house stands	where		
ka'n'hokā'ron'te'	ak'tā'	e'	noñ'we'	oñsa'hatkets'ko'.	Nēn'	ia'	5	
it doorway is open	near by	there	place	again he arose	Now	there		
hatkāt'ho'	kano''sako''	wā'ho'ke''	roñ'kwe'	e'	thēn'tero''.		6	
he looked	it house in	he him saw	he many being is	there	there he tested			
Nēn'	wā'hēn'ro''	ne'	kano''sako''	thēn'tero'':	'' Kasatan'ekā'te''		7	
Now	he it said	the	it house in	there he tested	Thence do thou enter			
Tā'	e'tho'ne'	nēn'	ia'hatan'ekā'te'.	tā'hno''	nēn'	wā'hēn'ro''	8	
So	at that time	now	there he entered	and	yes	twice said		
ne'	thēn'tero'':	'' Nēn'	wā'sewe'	l'	wā'hi'	ieko''hnoñ'ko''	9	
the	there he abides	Now	thou hast arrived	yes	very	he me I he sent out		
ne'	aoñta'se'.	Ke''	ka'ti'	kari'hoñ'ni'	dji'	ieko''hnoñ'ko''	10	
the	thou shouldst enter	Here it is	so then	it causes	where	me I thence sent out		
a'se'ke''	wakathoñ'te'	o'ñ's'	ne'	sa'sot'hā'	dji'	nikari'ho'te''	11	
because	I I hear	on tom to's	the	thy grand mother	where	such it mother-kind of		
ia'ko'thāre'	ne'	ise'ke'.	iesu'hro'ris	dji'	ia'	telesamoro''khwā'.	12	
she speaks	he	thou th' is	So thence speaks	where	th' she	thence loves esteems		
ne'	tiiori'hwā'	dji'	ne'	tiakawe'tā'ko''	ne'	Tawí'skaro'' dji'	13	
the	just it it is came out	where	th' she	it firm believes	the	Tawí'skaro'' where		
nā'ho'te''	o'ñ's'	ra'to'.	Ra'to''	e'ñ's'	wā'hi'	ise'	she'rio' ne'	14
such kind of thing	customarily	he it says	He it says	customarily	only	th' she	th' she	
ietchi'ni-stēn'ā'ke''hā'.	Tā'	ia'	ro'ke'ske'	te'ke''	dji'	nā'ho'te''	15	
she of you two mother	was	So	no'	it is true	where	such kind of thing		

you two. Now, what he customarily says is not true, and the grandmother of you two firmly believes the things that he says; so that is the reason that I desire that thou shouldst come hither. For the fact is, she discriminates between you two, loving him, but not thee. Here, then, I have made a bow and an arrow as well for thee. Here, then, take them." So thereupon he accepted them. They were marvelously fine in appearance. He said: "Thou must make use of these as thou goest about shooting, for sometimes thou hast asked thy grandmother to make thee a bow somewhat better than the one thou madest for thyself, yet she would, customarily, not give ear to it, and besides that she would habitually refuse, and then order thee away. She would customarily say: 'Go thou from here. I have no desire to be looking at thee, for thou art the one assuredly who killed my girl child.' Now this, customarily, was the kind of discourse she spoke. So now, then, another thing. Here, of course, are two

- 1 *ẽ<sup>o</sup>s ra'to<sup>o</sup>; no'k' ne'* ietchi'sot'hã' ne' tiakawe'tã'ko<sup>o</sup> ne' dji'  
 1 *ẽ<sup>o</sup>s* he-it says and the your two grand the so she-it firmly believes the where  
 2 *na'ho'ten' ra'to<sup>o</sup>; ta', ne'* tiiori'hwa' wãke'ro<sup>o</sup> ke<sup>o</sup> e'te'se'te'.  
 2 such kind of he-it says; so, that so-it reason is I-it pur- here thou wilt  
 3 *Ne' dji' teiakoti'hẽ<sup>o</sup> rao<sup>o</sup>'hã' roñwanoro<sup>o</sup>'khwa', no'k' ni'se'*  
 3 The where she-one-to-the he him- she him loves, and the  
 4 *ĩã'tẽ<sup>o</sup>, Ke<sup>o</sup>' kã'ti' koñã'ẽnoñniẽ'n'i', ne'k' o'm' ne'*  
 4 not at Here so then I thee-it bow have made and also the  
 5 *kãien'kwire', Ko' kã'ti' Ta', e'tho'ne' neñ' wã'hãie'nã',*  
 5 it arrow, Here so then, So, at that now he-it took,  
 6 *Akwã' ione'hra'kwã't iora'se', Wã'hen'ro<sup>o</sup>; "Ne' e'<sup>o</sup>suts'thãke'*  
 6 Very it is marvelous it is fine he-it said: "That thou-it shalt use  
 7 *ne' dji' saie<sup>o</sup>'e<sup>o</sup>'hã'tie'se', a'se'ke<sup>o</sup>' se'wãtie'rẽ<sup>o</sup> wã'sheri'hwanõñ-*  
 7 the where thou goest about because sometimes thou-her-askedst  
 8 *to<sup>o</sup>'se' ne' sa'sot'hã' ne' aiesã'ẽnoñniẽ'n' ne' se<sup>o</sup>'hã'*  
 8 question the thy grand the she-it bow should the more  
 9 *ãioian'ereke' ne' dji' ni'io't ne' satatsã'ã'n'i', ĩã' ki' e'<sup>o</sup>s*  
 9 it would be the where so-it is the thou-thy-it do'st not, I custom-  
 10 *thãioñthõ'tate' neñ' tã'hno<sup>o</sup>' aiesãtõ'kwã'te', Wã'ro<sup>o</sup>' e'<sup>o</sup>s;*  
 10 she-it would consent now and she-thou-would she-it said custom-  
 11 *"I'si' non'we' ĩã'ha'se' ĩã' thã'tewakoto<sup>o</sup>'hwẽndjion'm' ne'*  
 11 I- you the place there do Not I-it-should, it-is useful for me the  
 12 *takoñkan'ereke', I'se' wã'hi' se' she'rio' ne' kheñ'ã', Ta',*  
 12 I-thou-should see thou verily indeed thou-her- should kill the my off- So,  
 13 *e' e'<sup>o</sup>s niñeri'ho'te<sup>o</sup> dji' iãko'thare', Ta', neñ' a're' o'ĩã',*  
 13 thus- eus such-her-tale-is where she-is talking So, now again other  
 14 *Ke<sup>o</sup>' wã'hi' tekano<sup>o</sup>'kweñ'fãke' tekoñteroñ'weks o'ne<sup>o</sup>'ste' ne'*  
 14 This verily two-it-cars-on-an-into white shirveling I-corn the

ears of sweet corn. These thou must take away with thee. One of the ears is not yet ripe; it is still in its milky state, but, as to the other, it is mature. Thou must take them with thee. As to the one in the milky state, thou must roast it for thyself; but as to the one that is mature, it shall be for seed corn." Thereupon, then, when he had finished speaking, telling him all things, he said: "Here they are, then." Whereupon he took them.

It was at this time also that he told him, saying: "But, as to that, I am thy parent." That was said by him whose lodge stood there and who is the Great Turtle. Then the young man departed.

So then when he had returned home in traveling, he would habitually run along the lake shore and would say, customarily: "Let this earth keep on growing." He said: "People call me Maple Sprout

ié <sup>0</sup> 'sə'shāwe',	Ne'	skamo <sup>0</sup> 'kwēn''iāt	iā'	teitotoñmí's <sup>0</sup> '	se'ko' <sup>0</sup>	1			
hence it thou shalt take,	The	one it ear of corn	not	it has ripened,	still				
oko <sup>0</sup> 'seroñ'tá'	(zoká'sero'tá')	í'ké <sup>0</sup> '	no'k'	ne' <sup>0</sup> é <sup>0</sup> 'skā'	íotoñmí's <sup>0</sup> '	2			
it milky is	(it is)	it is	and	the one	it is ripe				
nā' <sup>0</sup> ne' <sup>0</sup> ne'ne'	ié <sup>0</sup> 'sə'shāwe',	Ne'	oko <sup>0</sup> 'seroñ'tá'	é <sup>0</sup> 'satené <sup>0</sup> 's-		3			
that one that	hence thou shalt take it	The	it is milky	thou thyself shalt roast corn for					
toñ'té <sup>0</sup> '	nā' <sup>0</sup> ne' <sup>0</sup>	ne'k'	é <sup>0</sup> 'skā'	ne'ne'	íotoñmí's <sup>0</sup> '	4			
that one that	that one that	and	the one that	the that	it is ripe				
é <sup>0</sup> 'ieieñtho'thāko'	nā' <sup>0</sup> ne' <sup>0</sup> '	E'tho'ne'	ka'tí'	dji' <sup>0</sup> neñ'		5			
one will use it to plant for planting	that one that	At that time	so then	where now					
wā'hari'hō'kte <sup>0</sup> '	akwe'ko <sup>0</sup> '	wā'ho'hro'ri'	neñ'	wā'hēn'ro <sup>0</sup> '		6			
he it matter end-d	it all	he him told	now	he it said					
"Ko',	ka'tí'.	E'tho'ne'	neñ'	wā'hāle'nā'.		7			
"Here it is,	so then'	At that time	now	he them took.					
Neñ'	o'ní'	e'tho'ne'	neñ'	wā'ho'hro'ri'	wā'hēn'ro <sup>0</sup> '	8			
Now	also	at that time	now	he him told	he it said	"I that it is			
konieñ'a'.	Ne'	nā' <sup>0</sup>	wā'hēn'ro <sup>0</sup> '	ne' e'	ní'hono <sup>0</sup> 'soto'	ne'ne'	9		
I am thy parent'	That	that one	he it said	the there	just his lodge stands	the that			
Haniá'te <sup>0</sup> 'kowa'	ké <sup>0</sup> 'í'ke <sup>0</sup> '	Tá'	e'tho'ne'	neñ'	sa'hā'teñ'tí'	ne'	10		
He Turtle Great	this it is	So	at that time	now	he started again	the			
rancké <sup>0</sup> 'tero <sup>0</sup> '.						11			
he young man									
Ne'	ka'tí'	ne'	neñ'	eñhe'sro:	neñ'	wā'hí'	dji'	te'hota-	12
I	so then	the	now	there he reached home	now	verily	where	is	
wēn'rie'	kaniataraktá'tie'	e <sup>0</sup> 's	níā'hatak'he'	ra to <sup>0</sup> '	e <sup>0</sup> 's:			13	
travels	it lake alongside of	custom nally	not he would run	he there is	custom it				
"lote'hia'ron'tie'	ne' ké <sup>0</sup> 'í'ke <sup>0</sup> '	íoto'hwēn'djiatē'	neñ'	tā'hmo <sup>0</sup> '				14	
"Let it increase,	the	earth is present here	now	there is					

\*This is the usual form of the next preceding letter.

[Sapling].” Verily, as far as he customarily ran, so far the earth grew anew, and, besides that, maple saplings customarily would produce themselves. So then, it was his custom to do thus. On whatever side in turn he would run along the shore of the lake, just as far as he would run, just so far would this come to pass: new earth would form itself, and also maple saplings formed themselves into trees. He also said, customarily, as he ran along: “Let the earth increase in size” and: “Maple Sapling will people habitually call me.” Thus it was, by means of this kind, that the earth became enlarged to the size it now has when we look at the size of this world.

So then, at this time, in turn, he formed severally the various bodies of the animals. Therefore, Sapling customarily would take up a handful of earth, and would cast it upward. Customarily, many hundreds of living things, as many as the handfuls he threw up,

- 1 “Wā'tā' Oteroōtoōmī'ā' ioñ'kiats.” Ne' kā'ti ne' dji' ē'ns  
Maple It sapling at itself made small tree. they me name habitually. The so then the where customarily
- 2 nī'o're' nīā'hatak'he' e' hē'ns nī'o're' ā'se' oūto'hwēndjioñ'mī.  
so it is distant so thither he ran there customarily so it is distant at new is it itself earth made
- 3 nēn' tā'ho' wā'tā' oteroōtoōmī'ā' ē'ns oūteroōtoōmī. E'tho'  
now and made small tree. it sapling at itself made small tree. customarily it itself made into tree. Thus
- 4 kā'ti' nī'hāier'hā' dji' o'k' noñka'ti' ē'ns nīā'hatak'he' kania-  
so then so it he does where only the side of it customarily so thither he ran it lake-
- 5 taraktā'tie' dji' nī'o're' nīā'hatak'he' e' hē'ns nā'ā'wē', ne'  
alongside of where so it is distant so thither he ran there customarily so it happened, the
- 6 ā'se' oūto'hwēndjioñ'mī. no'k' ho'm' ne' wā'tā' oūteroōtoōmī'ā'.  
it new is itself earth found, and also the maple it made itself into small tree.
- 7 Ne' ē'ns o'ni' ratoñ'ne' ne' nēn' ratak'he': "lote'hāron'tie'  
He customarily also he went saving the now he ran Let it increase in size
- 8 ne' o'hwēndjia'." ne' o'ni' ne' "Oteroōtoōmī'ā' ioñ'kiats."  
he earth the also the It sapling one me calls habitually.
- 9 Ta', ē'tho' nītioiera'to' ne' dji' io'hwēndjiowa'n'hā'o' ne'  
so this so it did by means of this the where at earth became large the
- 10 dji' nī'io't ne' dji' tewakan'ere' ne' dji' niwato'hwēndjia'.  
when so it is the where we it see the where so it earth large is
- 11 Ta', ē'tho'ne' ne' noñ'wā' kōntirio'o'ko' wā'shakotīā'tōmī-  
so at that time the this time they animals, he their bodies
- 12 ā'ni'o', Ne' kā'ti' ne' Oteroōtoōmī'ā' o'hwēndjia' ē'ns  
made plurimally. The so then the It sapling at earth customarily
- 13 wā'tā'te'nā'kwe' no'k' ē'neke' ē'ns iā'ho'ti. E'so' ē'ns  
he it handful packed up and high up customarily there he it threw. Many customarily
- 14 tekoñ'niā'we' ā'e'rē' ē'ns wā'kōntitienō'tie' dji' nī'ko' iā'ho-  
they handfuls in all directions customarily they went flying where so it thither numbers

flew away in different directions. He customarily said: "This shall continue to be your condition. When ye wander from place to place, ye must go in flocks." Thereupon a duty devolved upon this species of animals; for example, that they should habitually make roosts. Now, of course, different animals were severally asked to volunteer to aid man. Whichever of them would give ear to this, would say to it: "I, I think, will volunteer." Thereupon they would customarily ask him, saying: "Well then, permit us to see in what way thou wilt act when thou protectest thy offspring." The Bear, therefore, volunteered. Now then he acted so rudely that it was very marvelously terrifying. The manner in which he would act ugly would, I think, kill people. Thus, indeed, he exhibited to them how he would defend his offspring. They said: "Not at all, we think, shouldst thou volunteer." Whereupon, of course, others

te'a'noñ'ti',	Wá'heñ'ro'	é's;	''E',	ní'se'	né'io'to''háke'	ne'		1
he handfully threw	He it said	custom- arily	This	the then	so it will continue to be	the		
dji'	té'te'atawéñ'rie'háke'	é'te'íñitio'kwarati'se'ke'.	E'tho'ne'					2
when	she will continue to travel	so will go about in groups bodies	At that time					
noñ'we'	wá'oñnateri'hwáñ'há'se'	ne'	koñtírio'o'ko'	ó'íá'	ó'k'			3
place	it them duty became for	the	they animals	who	it is			
é'íe'ná'kwá'r'ho'se'ke'.	Néñ'	wá'hi'	ne'	koñtírio'o'ko'	ó'íá'	ó'k'		4
one roosts will form	Now	verily	the	they animals	other	one,		
é's-	shoñwari'hwanoñ'toñ'm'	ne'	a'hathoñkár'íá'ke'.	On'ká'	ó'k'			5
custom- arily	he them duties assigns to	the	he shalld volunteer to do it	Who	just			
é's-	wá'hathoñ'tate'	wá'heñ'ro'':	''I'	ki'	é'kathoñká'riá'ke'.			6
custom- arily	he would consent to it	he it said	"I it is	I believe	I will volunteer to do it			
E'tho'ne'	é's	wá'hoñwari'hwanoñ'to'se'	wá'hoñni'ro'	é's;				7
At that time	custom- arily	they him asked	they it said	custom- arily				
''To',	ka'ti'	lakwatkat'ho'	to'	ne'te'siere'	ne'	néñ'	é's'sate-	8
How	so then	let us see	now	so thou wilt do it	the	now	thou wilt	
wirake'ñhá'.	O'kwa'ri',	ki'.	wá'hathoñká'riá'ke'.	E'tho'ne'				9
I, young defend'	He, I	I believe	I volunteer to do stick	At that time				
néñ'	wá'hateri'hwá'ksá'te'.	Akwá'	íone'hra'kwá't,	te'oténo''hí-				10
now	no his matter acted ugly	Very	it is, marvelous	it is aston				
ami'to'',	íotte'ro'',	A'shako'rio'	ki'	ne'	oñ'kwé'	dji'	na'há'iere'	11
ishing	it is rightful	If one would kill	I to have	the	man being	when	so he would act	
dji'	wá'hateri'hwá'ksá'te'.	Néñ'	wá'hi'	wá'shakona'toñ'há'se'				12
where	he his matter acted ugly	Now	verily	to him showed				
dji'	ne'thá'iere'	ne'	é'hate'wirake'ñhá'.	Wá'hoñni'ro'':	''Iá'			13
where	so he will do it	the	he his being will defend	They it said	Not			
ki'	í'se'	thá'sathoñká'riá'ke'.	Tá',	néñ'	wá'hi'	ó'íá'	ó'k'	14
I do believe,	thou	thou shouldst verify to do it	So	now	verily	other	one	

offered themselves as volunteers. Nevertheless, none were acceptable, because their methods of defending their offspring were terrible. So one after another volunteered. After a while the Pigeon said: "It is time now, I think, that I should volunteer." Whereupon, assuredly, they said: "How then wilt thou do when thou protectest thy offspring? Let us see." Then Pigeon flew hither and thither, uttering cries as it went. Then sometimes it would again alight on a bough of a tree. In a short time it would again fly, winging its way from place to place, uttering cries. So then they said: "Now, this will be suitable." At the same time they had lying by them a dish containing bear's oil; they therein immersed Pigeon, and they said: "So fat shall thy offspring customarily be." It is for this reason that the young of the pigeon are as fat as a bear usually is.

- 1 <sup>ē</sup>'s shothoñkariá'ko'. Iá' kí' thakáie'rite' sō'dji' ē<sup>o</sup>'s rotí-  
custom again he volunteers Not, I believe, it would be correct because customarily their
- 2 we'ēmāt'sā'ní' ne' wá'hatewiráke'nhé'. Tá', e' ká'tí' wá'hí'  
manner of acting is truthful the he his young would defend So thus so then verily
- 3 ní'íot' o'íá' o'k' shothoñkariá'ko'. No'k' há'kare' nēñ' orí'te'  
so it is other it is only again he volunteers to do it. And after a time now it pigeon
- 4 wá'hēn'ró': "Nēñ' kí' í' ē<sup>o</sup>kathoñkaríá'ke'." E'thó'ne' wá'hí'  
he it said "Now, I believe, I will volunteer to do it (scarestick)." At that time verily
- 5 wá'hoñní'ró': "Tó', ká'tí' íakwatká't'ho' dji' nē<sup>o</sup>'te'siere' ne'  
they in it said "How, so then let us see it where so then wilt the act
- 6 nēñ' ē<sup>o</sup>'satewiráke'nhé'!" E'thó'ne' nēñ' ne' orí'te' wá'katie'so<sup>o</sup>'  
now thou thy young wilt defend At that time now the it pigeon it flew about from place to place
- 7 ío'tharáti'e'sé'. Sewati'e'rē<sup>o</sup>' nēñ' a're' okwirá'ke' shē'ñits-  
it went about uttering cries sometimes now again it shrub branch on again it
- 8 kwa'rē<sup>o</sup>'. Ná'he'á' o'k' ē<sup>o</sup>'s no'k' há're' toñsáká'tē<sup>o</sup>;  
would alight. In a short time only customarily and again again it would fly,
- 9 sakatie'so<sup>o</sup>' ío'thará'tie'sé'. Nēñ' wá'hoñní'ró': "Nēñ' ne'  
again it flew from place to place it went about uttering cries. Now they in it said "Now that
- 10 íē<sup>o</sup>káie'rite'." E'thó'ne' nēñ' roñmatek'sáie<sup>o</sup>' o'kwa'ri' kēñ'ie'  
it will be correct At that time now they a vessel for themselves have set it bear it oil
- 11 í'kare' e' ká'tí' íá'hoñwá'sko' ne' orí'te', nēñ' tá'hno<sup>o</sup>'  
it con- there so then there they him immersed the it pigeon now and
- 12 wá'hoñní'ró': "E' ē<sup>o</sup>'s ní'se' nē<sup>o</sup>'ionare'sē<sup>o</sup>'háke' ne' shéi-  
they in it said "Thus customarily the thou so they will be fat the thy
- 13 éñ'okōñ'á'." (Nó' ká'tí' kari'hoñní' ne' orí'te' notíwí'ri' e'  
offspring "The so then it reason is the it pigeon their off-spring thus
- 14 ní'ionare'sē<sup>o</sup>' dji' ní'íot' ē<sup>o</sup>'s ne' o'kwa'ri' ío're'sē<sup>o</sup>'.)  
so they in are where so it is customarily the it bear it is fat.



During this time Tawí'skaro<sup>n</sup> was watching what Sapling was doing. Thereupon he began to imitate him by also making animal bodies. But this work was too difficult for him to allow his doing it correctly. He failed to make correctly the bodies of the animals just as they are. He formed the body of a bird as he knew it. So, when he had finished its form, he let it go, and now, I think, it flew. Forsooth, it succeeded in flying, but it flew without any objective point. And, I believe, it did not become a bird. Now then he had completed the body of what we know as the bat. So then, when he, Sapling, had completed in their order the bodies of the marvelously various kinds of animals, they began to wander over the face of the earth here present.

Then, as Sapling was traveling about over the face of the earth, he, after a while, marveled greatly that he could not in any

Ne'	ká'tí'	ne'	Tawí'skaro <sup>n</sup>	e'	te'hakan'ere'	ne'	dji'	ní'ha-	1
The	so then	the	Flint Ice, Crystal.	there	he it watched	them	here	so he	
te'r'há'	ne'	Oteroñtoñní'á'	Nēn'	tā'hno <sup>n</sup>	wá'hi'	tā'honá'			2
is doing	the	It Sapling.	Now	and	and	he him imi- tated			
ke're <sup>n</sup>	nēn'	wá'háá'toñniá'nio <sup>n</sup>	o'ní'	Ná'	ne'	no'k'			3
	now	he their (z.) bodies made	also,	The	that one	and			
wá'hono'ro <sup>n</sup> se'	aoñta'hoieri'to <sup>n</sup> háke'	ne'	dji'	nikoñtíá'to'to <sup>n</sup> se'					4
he it failed to do	he it should have done correctly	the	where	so their kinds of body plurally,					
Tei'tēn'á'	wá'háá'toñní'	ne'	dji'	roteriēn'tare'	Ne'	ká'tí'	ne'		5
Bird	he its body made	the	where	he it knows,	The	so then	the		
dji'	nēn'	wá'háá'tis'á'	wá'ha'tká'we'	nēn'	kí'	wá'tka'te <sup>n</sup>			6
where	now	he its body finished	he it let go,	now,	I be- lieve,	it flew,			
To'ké <sup>n</sup> ske'	kí'	oñ'to <sup>n</sup>	wá'tka'te <sup>n</sup>	O'k'	ke <sup>n</sup>	thiá'ka'tie'	no'k'		7
It is true,	I be- lieve,	it was successful	it flew,	Just	here it is	just thither it went flying	and		
íá'	kí'	tei'tēn'á'	teitoñ'o <sup>n</sup>	Ne'	wá'hi'	wá'háá'tis'á'			8
not,	I be- lieve,	bird	it has become	The	verily	he its body finished			
noñ'wá'	ne'	tewáíēnt'e'ri'	iakoho <sup>n</sup> 'tariks	koñwa'íats,	Ne'	ká'tí'			9
this time	the	we it know	it bites one's ours but	they they call	The	so then			
ne'	nēn'	ne'	Oteroñtoñní'á'	sa'has'á'	akwo'ko <sup>n</sup>	wá'shakoíá'			10
the	now	the	It Sapling	again he it fini-shed	it all	he made			
toñniá'nio <sup>n</sup>	ne'	koñtírio'o'ko <sup>n</sup>	ne'	íone'hra'kwá't	e'so'				11
their body plurally	the	they animal are	the	it is wonderful	many				
níono <sup>n</sup> 'hwēñdjia'ke'	Nēn'	wá'hi'	wá'tkoñtawēn'rie'	ne'	dji'				12
they lands (kinds in num- ber are.)	Now	verily	they traveled about	the	where				
io <sup>n</sup> 'hwēñdjia'te'									13
it earth present (is).									
Ne'	ká'tí'	ne'	Oteroñtoñní'á'	ne'	dji'	te'hotawēn'rie'	ne'		14
The	so then	the	It Sapling	the	where	he traveled	the		
dji'	io <sup>n</sup> 'hwēñdjia'te'	á'kare'	nēn'	wá'hori'hwane'hra'ko'	íá'				15
where	it earth present is	after a time	now	he matter was astoni- shed at	not				

place still see the different kinds of animals. Thereupon he traveled about over the face of the earth seeking for them. He also thought, forsooth: "This is an astonishing matter; where, perhaps, have they gone—they, the animals whose bodies I have made?" So then, while he went from place to place, and while he was looking for the animals, he was startled. Near him a leaf made a noise, and looking thither he was surprised to see a mouse peering up there among the leaves. The mouse that he saw is called the Deer-mouse, and, of course, he had intended to shoot it, but the Deer-mouse spoke to him, saying: "Do thou not kill me. I will tell thee then where have gone those things thou art seeking, the animals." So then in truth he resolved not to kill it, and then he spoke and said: "Whither then have the animals gone?" Thereupon the Deer-mouse said: "In that direction there is

- 1 kân'ekâ' thaonsâ'ha'kê<sup>o</sup> ne' koñtîrio'o'ko<sup>o</sup>. Nêñ' wâ'hî'  
anywhere again he them could the they (z.) animals- Now verily  
see (are).
- 2 wâ'thatawêñ'rie' wâ'shakoïä'tî'säke'. Ne' o'ni' ÿ're're': "Hä'niö'  
he traveled he their bodies sought to find. The also he thought. "Forsooth,
- 3 ÿri'hwane'hra'kwâ't. kâ' o<sup>o</sup>'te' niieione'noñ ne' kheïä'tis'o<sup>o</sup>  
it it matter astonishing is. where it is perhaps just there they the I their (antr.)  
bodies have formed
- 4 ne' koñtîrio'o'ko<sup>o</sup>?' Ne' kâ'tî' wâ'hî' ne' dji' te'hotawêñ'rie-  
the they (z.) animals (are)?" The so then verily the where he went about
- 5 hä'tie'se' ne' dji' shäü'tî'saks ne' koñtî'rio' wâ'hatie'rê<sup>o</sup> o'k.  
traveling the where again he their the they animals he was surprised just.  
bodies seeks to find (are)
- 6 Kê<sup>o</sup> noñ'we' e' wä'onera'tak'are' e' iä'batkät'ho' wâ'ha-  
there the place there it leaf made a sound there there he looked he was  
it is
- 7 tie'rê<sup>o</sup> o'k' teinö'wê<sup>o</sup> e' toñtke'to'tê<sup>o</sup> onera'töko<sup>o</sup>. Tso-  
surprised just mouse there it peeped up (it leaves among). Deer-
- 8 tshot'ho<sup>o</sup> koñwä'ïats ne' teino'wê<sup>o</sup> wâ'ha'kê<sup>o</sup>. No'k' wâ'hî'  
mouse they it call the mouse he it saw. And verily
- 9 nâ' raweroñ'ne' e<sup>o</sup>'hä'ïä'ke' no'k' kî' toñtä'tî' ne' teino'wê<sup>o</sup>  
that he had intended he it will shoot and, I be- thence it the mouse  
one lieve, spoke (to him)
- 10 ne' o'ni' wä'kêñ'ro<sup>o</sup>?' "To'sä' takeri'io'. Ê<sup>o</sup>ko<sup>o</sup>'hro'rî' kâ'tî'  
the also it it said. "Do not thou me kill. I thee will tell so then  
do it
- 11 kâ' noñ'we' niieione'noñ ne' teñ'tî'saks ne' koñtîrio'o'ko<sup>o</sup>."  
where the place there they have gone the thou their bodies seekest to find the they animals (are)."
- 12 To'kê<sup>o</sup>'ske' kâ'tî' wä're're' iä' thakri'io', nêñ' tä'hno<sup>o</sup> ta'hata'tî'  
It is true so then he it thought not I it should kill, now and he spoke
- 13 wä'hên'ro<sup>o</sup>?' "Kâ' kâ'tî' niieione'noñ ne' koñtî'rio'?" Ê'tho'ne'  
he it said "Where so then just there they the they animals At that  
it is have gone are?" time
- 14 nêñ' wä'kêñ'ro<sup>o</sup> ne' Tsotshot'ho<sup>o</sup> teino'wê<sup>o</sup>?' "E' noñ'we'  
now it it said the Deer-Mouse mouse: "There place

a range of great mountains of rock. There in the rocks they abide, and are indeed shut up. If, when thou arrivest there, thou lookest, thou wilt see a large stone placed over the cavern, which stone one has used for the purpose of closing it up. It is Tawiskaro<sup>10</sup> himself and his grandmother who have together done this: it is they who imprisoned the animals." So then, therefore, he went thither. It was true then that a stone lay over the place where was the opening into the rock: it was closed therewith. So he then removed the stone from it, and he now said: "Do ye all come forth. For, assuredly, when I caused you to be alive, did I intend that ye should be imprisoned here? Assuredly, I intended that ye should continue to roam from place to place over this earth, which I have caused to be extant." Thereupon they did in fact come forth. There was a rumbling sound, as their feet gave forth sounds while

- t̄ionontat̄a'tie' otst̄ēn'rā' e' iotst̄ēnrāka'roñte'kōwa'nē<sup>11</sup>. e'tho'  
just there it noun it rock is there it rock cavern great is there 1  
man stands extended
- otst̄ēn'rāko<sup>12</sup> iekoñt̄i'tero<sup>13</sup> kot̄i'n'ho'to<sup>14</sup> se', To'kā' nēñ' e'  
it rock in there they abide they are shut up indeed If now then 2
- iē<sup>15</sup>'sewe' ē<sup>16</sup>'satak̄i'ho' kē<sup>17</sup>'tst̄ēnrowā'nē<sup>18</sup> e' ka'here' dji'  
there thou that wilt look there it rock large there it lies on it when 3
- iotst̄ēnrāka'roñte' ne' ka'n'ho'to<sup>19</sup>'kwē<sup>20</sup>. Rao<sup>21</sup>'hā' ne' Tawī'skaro<sup>22</sup>  
it rock cavern is the one it used to close it He himself the Flint 4  
does, Crystal
- no'k' ne' ro'sot'hā' ne' e' n̄'hot̄iē'rē<sup>23</sup> n̄n'ho'to<sup>24</sup> ne'  
and the his grand the thus so they it did they two shut the 5  
mother them up
- koñt̄i'riō<sup>25</sup> Ta', e'tho'ne' nēñ' e' wa're'te', To'kē<sup>26</sup>'ke' kā'ti'  
they animals so, at that time now there thither he went It is true so then 6  
are
- e' kē<sup>27</sup>'tst̄ēnra'here' dji' noñ'we' dji' iotst̄ēnrāka'roñte'  
there one it rock placed on it when place where it rock cavern is 7
- ka'n'ho'to<sup>28</sup>. Ta', e'tho'ne' nēñ' sa'hē<sup>29</sup>'tst̄ēnra'hra'ko' nēñ'  
one closed it so, at that time now again he rock took off now 8
- tā'ho<sup>30</sup> wā'hēn'ro<sup>31</sup>: "Toñtasewāia'kē<sup>32</sup>'ne' akwe'ko<sup>33</sup>. Iā'  
and he it said Hence do ye come forth it all No 9
- se' wā'hi' tewake'ro<sup>34</sup> ne' dji' kion'he'to<sup>35</sup> kēñ'ho'ke<sup>36</sup>  
me- verily I it intended the where I they caused to here is it 10  
dead live
- ē<sup>37</sup>'senin'ho'to<sup>38</sup>'hake' (ē<sup>39</sup>'sewan'ho'to<sup>40</sup>'hake'),<sup>41</sup> Wake'ro<sup>42</sup> wā'hi'  
ye will remain shut up I it intended verily 11
- tē'teiatawēñrie<sup>43</sup>'hake' ne' dji' wako<sup>44</sup>'hwēñdjiatate<sup>45</sup>. Ta',  
ye will continue to travel the where I it earth made to be present so 12  
about
- e'tho'ne' nēñ' to'kē<sup>46</sup>'ke' toñtakoñt̄iia'kē<sup>47</sup>'ne', Teio'to<sup>48</sup>'hare'nio<sup>49</sup>  
at that time now it is true the way they came forth It sound spread forth 13
- ne' dji' wā'tionōñiakā're're' ne' dji' nēñ' teotiako<sup>50</sup>'ē<sup>51</sup>'hā'tie',  
the where he it feet hoofs sounded the where now as on they were coming 14  
forth

<sup>11</sup>This is the usual form of the text preceding term.

they kept coming forth. So, at this time, the grandmother of Tawí'skaro" said: "What thing, perhaps, is now happening? There is a rumbling sound." She thus addressed her grandson, Tawí'skaro". Before Tawí'skaro" could reply, she spoke again, saying: "It is true, undoubtedly, that Sapling has found them there where thou and I have the animals imprisoned. So then, let us two go at once to the place wherein we two immured them." Then at once they two went out, and without delay ran thither. So when they two arrived there, it was even so; the Sapling stood there, having opened the cavern in the rock, and verily a line of animals ever so long was running. The two rushed forward and took up the stone again, and again shut in those that had not come out, and these are animals great in size and now dwelling therein.

- 1 Ta', e'tho'ne' noñ'we' Tawí'skaro" ro'sot'há' wá'íro"; "O'  
So, at that time place Flint his grand- she it said "What  
(Ice, Crystal) mother
- 2 ná'ho'té" o"te' nüoteri'hwátie'ré" ké"í'ké" teio'to"háre'."  
kind of thing perhaps there it matter is being this it is it sound is present."  
done
- 3 wá'hoñwe"há'se' ne' roñwateré'á' Tawí'skaro". lá' há're'kho'  
She it him said to the her grandson Flint, Not yet  
(Ice, Crystal.)
- 4 tethotá'ti' ne' Tawí'skaro". Toñtáioñtá'ti' wá'íro"; "Ori'hwí'io'  
again he the Flint Thence again she she said "It is certain  
talked (Ice, Crystal.) talked
- 5 noñ'wá' ne' Oteroñtoñ'ni'á' lá'hatsēñ'ri' djí' noñ'we' niieñhi-  
this time the It Sapling there he it found where place there we  
them have  
shut
- 6 n'ho'to" ne' koñti'rió'. Ne' ká'ti' nakwá' iokoñta'tie' e'  
up the they (are) ani- The so then the very at once there  
mals.
- 7 iet'ene' djí' noñ'we' niieñhi'ho'to". E'tho'ne' neñ' iokoñta'tie'  
thither let where place there we them have At that time now at once  
us two go shut up."
- 8 lá'niaké"tá'tei', nakwá' o'k' e' lá'tiara'táte'. Ne' ká'ti' djí'  
thither they two went the very just there thither they two  
out, went running.
- 9 neñ' lá'há'newe' to'ké"ske' ká'ti' e' í'rate' ne' Oteroñtoñ'ni'á'.  
now there they two it is true so then there he stood the It Sapling,  
arrived
- 10 sho'n'hoton'kwé" ne' iotstēñraka'roñte', ne' nakwá' o'k' he'  
he had opened closed the it rock cavern (is), that the very just yon-  
place der.
- 11 thá'tekanēñ'res koñritákenon'tie' ne' koñti'rió'. Nakwá' o'k'  
there its line (is) long they were along running the they animals The very only  
(are).
- 12 ei-niá'takoñta'tie' toñsa'nitstēñ'rá'kwe' sa'nin'ho'to" ne' lá'  
they went without toñsa'nitstēñ'rá'kwe' sa'nin'ho'to" ne' lá'  
stopping again they two stone took up again they two it the not  
closed
- 13 thá'tetioñiaké"o", nakwá' í'ké" kario'towa'ne"se' ne' ká'ti'  
then they had come out, the very it is it animal great (rare) the so then
- 14 ne' o'k' he' niiesákon'hese'.  
the just there just there again they  
live.

Sapling kept saying: "Do ye two not again immure them." Nevertheless, Tawiskaro<sup>o</sup> and his grandmother just placed thereon other stones. So then the kinds of animals that we know are only those that came out again.

So then it came to pass that Sapling, as he traveled from place to place, went, after a while, along the shore of the lake. There, not far away, he saw Tawiskaro<sup>o</sup>, making for himself a bridge of stone [ice] across the lake, which already extended far out on the water. Thereupon Sapling went to the place where he went on working. So then, when he arrived there, he said: "Tawiskaro<sup>o</sup>, what is this that thou art doing for thyself?" He replied, saying: "I am making a pathway for myself." And then, pointing in the direction toward which he was building the bridge, he added: "In that direction there is a land where dwell great animals of fierce dispositions. As soon as I complete my

Ne'ne'	Oteroñtoñni'á'	ra'to <sup>o</sup> :	"To'sá'	sasenín'ho'to <sup>o</sup> ."	1			
The that	It sapling	he it says	"Do not do it	again you two it close."				
Sé <sup>o</sup> há'	o'k'	toñtanitstēnra're <sup>o</sup>	ne'	Tawiskaro <sup>o</sup>	no'k'	ne'	2	
More	only	they two rock laid on it	the	Flint (Ice, Crystal)	and	the		
ro'sot'há'	Ne'	kā'ti'	ne'	dji'	noñ'wá'	niono <sup>o</sup> hwēñdjia'ke'	ne'	3
his grand- mother.	The	so then	the	where	this time	so they lands (kinds) in number are	the	
koñt'ri <sup>o</sup>	ne'	tewāñte'rí'	e'	ni'ko <sup>o</sup>	ne'	teñtiotñakēñ'o <sup>o</sup> ."	4	
they animals (are)	the	we them know	thus	so they number	the	again they emerged.		
Tá'	ne'	kā'ti'	wā'hí'	ne'	Oteroñtoñni'á'	dji'	te'hotwāñrie'	5
So,	the	so then	verily	the	It Sapling	where	he traveled	
há'tie'se'	ā'kare'	nēñ'	kaniatarák'tá'	nñā'ha're'	E'	wā'hotkā'w'	6	
about	after a time	now	it lake beside	thither he went	There	he him saw		
tho'	ne'	Tawiskaro <sup>o</sup>	thā'onēñ'á'	e're <sup>o</sup>	kaniatará'ke'sho <sup>o</sup>	otstōñ'rá'	7	
the		Flint (Ice, Crystal)	already	far	it lake on along	it rock (Ice)		
wā'hotaskoñniá'tá'kwē <sup>o</sup> há'tie'."	E'tho'ne'	ne'	Oteroñtoñni'á'	e'			8	
thither he it bridge goes on making of it for himself	At that time	the	It Sapling	there				
nñā'ha're'	dji'	noñ'we'	wā'hoio'tá'tie'.	Ne'	kā'ti'	ne'	dji'	9
thither he went	where	place	he working went ahead.	The	so then	the	where	
nēñ'	e'	ia'hā'rawe'	wā'hēñ'ro <sup>o</sup> :	"Tawiskaro <sup>o</sup> ,	o'	ne'	10	
now	there	there he arrived	he it said	"Flint, (Ice, Crystal)	what (is it)	the		
nī'satie'r'há'."	Tā'hari'hwā'sera'ko'	wā'hēñ'ro <sup>o</sup> :	"Wākathā'hoñni-				11	
thou art doing?"	Thence he replied	he it said	"I road am making for myself"					
'há'tie'."	lá'hā'tea'te <sup>o</sup>	dji'	noñ'kā'ti'	nā'boiera'to'há'tie'	wā-		12	
Thither he pointed	where	where	side of it	naking	his way was	he		
'hēñ'ro <sup>o</sup> :	"E'	neñ'we'	tio <sup>o</sup> hwēñdjia'te'	koñt'ri <sup>o</sup> towa'ne <sup>o</sup> se'			13	
it said	"There	the place	there it earth (is present	they animals large (are)				

<sup>o</sup>This incident shows definitely that Flint, or rather Ice coated or Crystal, is the Winter power. There is here a substitution of rock for ice, just as there has been in the name of this important nature force.

pathway to that other land, thereon will they habitually come over. Along this pathway will they be in the habit of coming across the lake to eat habitually the flesh of human beings who are about to be [who are about to dwell here] on this earth." So then Sapling said to him: "Thou shouldst cease the work that thou art doing. Assuredly the intention of thy mind is not good." He replied, saying: "I will not cease from what I am doing, for, of course, it is good that these great animals shall be in the habit of coming hither to eat the flesh of human beings who will dwell here."

So, of course, he did not obey and cease from building the bridge for himself. Thereupon Sapling turned back and reached dry land. So along the shore of the sea grew shrubs. He saw a bird sitting on a limb of one. The bird belonged to the class of birds that we

- 1 koñti'sero'hē<sup>o</sup>'se' e' noñ'we' tkanak'ere', Kawēñi'io' nēñ'  
they there are there place there they inhabit. So soon as now
- 2 ē<sup>o</sup>kathā'his'ā' ne' nēñ' e' iēñ'wawe' thī'kē<sup>o</sup> tiio<sup>o</sup>'hwēñdjā'te'  
I shall complete the now there there it will reach that it is there it earth stands  
my road
- 3 e' tē<sup>o</sup>tkoñne'thāke' o'hā'hā'ke'sho<sup>o</sup> tē<sup>o</sup>koñtiā'ia'k'seke' ne'ne'  
there thence they will continue to come it path on along thence they will habitually cross the stream the that
- 4 ē<sup>o</sup>tkoñti'wā'hrakhe'seke' ne' oñ'kwe<sup>o</sup> ioñmakerāt'he' ne' kē<sup>o</sup>'  
thence they meat will habitually come to eat the non-being they are about to inhabit the here it is
- 5 io<sup>o</sup>'hwēñdjā'te'." Ta', ē'tho'ne' ne' Oteroñtoñi'ā' nēñ'  
it earth is present So, at that time the It Sapling now
- 6 wā'hawē<sup>o</sup>'hā'se' ne' Tawī'skaro<sup>o</sup>: "Ā'sā'tkā'we' dji' satie'rē<sup>o</sup>."  
he it said to him the Flint: "Thou it shouldst cease from where thou art at work.  
(Ice, Crystal)
- 7 iā' wā'hi' teioñā'ere' dji' ni'sa'niko<sup>o</sup>'hrō'tē<sup>o</sup>." Tā'hari'hwā'se-  
Not verily it is good where so thy mind is shaped." He replied
- 8 ra'ko' wā'hēñ'ro<sup>o</sup>: "iā' thaka'tkā'we, dji' nā'ho'tē<sup>o</sup>  
he it said "Not I it should cease from where such kind of thing
- 9 nikatie'r'hā'. ioñā'ere' se' wā'hi' thoi'kē<sup>o</sup> koñti'io'towa'ne<sup>o</sup>'se'  
such I am doing It is good indeed verily this it is they animals large (are)
- 10 ē<sup>o</sup>tkoñti'wā'rakhe'seke' ne' oñ'kwe' ne' kē<sup>o</sup>' ē<sup>o</sup>ienāk'ereke'."  
thence they will habitually come to eat meat the man-being (human) the here they will continue to dwell."
- 11 O'ne<sup>o</sup> wā'hi' iā' te'hothoñta'to<sup>o</sup> ne' a'hā'tkā'we' ne' dji'  
Now verily not he it consented to the he it would cease the where from
- 12 rotā'skoñni'hā'tie'. E'tho'ne' ne' Oteroñtoñi'ā' nēñ' sā'hā'kete'  
he it bridge is making for himself. At that the It Sapling now again he turned back  
time
- 13 ne<sup>o</sup>'hwēñdjā'thēñ'ke' ioñsa'rawe'. Ne' kā'ti' ne' kaniatarāktā'tie'  
it earth is dry at (to dry land) there again he arrived. The so then the it lake it side of along
- 14 iokwirarāt'ie', tei'tēñ'ā' wā'ha'kē<sup>o</sup> e' kēñtswā'here' okwira'ke'.  
it brush grew bird he it saw there it it sat on it branch on,  
along.

<sup>o</sup>This refers to human beings, which, it was understood, were about to inhabit the earth.

are accustomed to call the bluebirds. Sapling then said to the Bluebird: "Thou shalt kill a cricket. Thou shalt remove one hind leg from it, and thou shalt hold it in thy mouth, and thou shalt go thither to the very place where Tawí'skaro<sup>9</sup> is working. Hard by the place where he is working thou shalt alight, and thou shalt cry out." The bird replied, saying: "Yo' [very well]."

Thereupon it verily did seek for a cricket. After a while it found one, and killed it, too. Then it pulled out one of its hind legs and put it into its mouth to hold, and then it flew, winging its way to the place where Tawí'skaro<sup>9</sup> was at work making himself a bridge. There it alighted hard by him at his task. Of course it then shouted, saying: "Kwē, kwē, kwē, kwē, kwē." Thereupon Tawí'skaro<sup>9</sup> upraised

Ne'	dji'	nā'ho'té <sup>10</sup>	koñwa'ats	ne'	tei'tēn'ā'	Swiwi'ko'wā', <sup>6</sup>	1	
The	where	such kind of thing	one it calls	the	bird	Great Bluebird.		
Nēn'	ne'	Oteroñtoñni'ā'	wā're <sup>10</sup> 'hā'se'	ne'	Swiwi-	2		
Now	the	It Sapling	he it her said to	the	Great			
ko'wā':	"Tarak'tarak	ē <sup>10</sup> 'seri'io'	tā'hno <sup>10</sup> '	ē <sup>10</sup> 'snits'hotā'ko'		3		
Bluebird	"Cricket	then it wilt kill	and	then its thigh shalt take off				
ē <sup>10</sup> 'skā'	ne'	ē <sup>10</sup> 'sate'nhoñ'tā'	no'k'	he'	ie <sup>10</sup> 'se'	dji'	4	
one	the	then it shalt hold in thy mouth	and	there	there then	where shalt go		
noñ'we'	ne'	Tawí'skaro <sup>9</sup>	wā'hoio'tā'tie'	aktā'ā'	dji'	roio'te'	5	
place	the	Flint (Ice, Crystal)	he goes on work ing	near by	where	he is working		
e'	ie <sup>10</sup> 'sēñitskwa're <sup>10</sup> '	no'k'	tē <sup>10</sup> 'sa'hēñ're'te'."	Toñtā'ti'	ne'	6		
there	there thou shalt sit,	and	thou shalt shout."	It spoke in	the			
tei'tēn'ā'	wā'kēñ'ro':	"Iō'."				7		
bird	it it said	"Soh it"						
E'tho'ne'	nēn'	tō'kē <sup>10</sup> 'ske'	wā'oiā'ti'sake'	ne'	tarak'tarak,	8		
At that time	now	truly	it its body sought	the	cricket.			
Ā'kare'	nēn'	wā'oiā'tatsēñ'ri'	tā'hno <sup>10</sup> '	wā'oiē'nā'	ne'	o'ni'	ne'	9
After a while	now	it its body found	and	it it seized	the	also	the	
wā'o'rio'	E'tho'ne'	nēn'	wā'o'nits'hotā'ko'	ē <sup>10</sup> 'skā'	tā'hno <sup>10</sup> '	10		
it it killed	At that time	now	it its thigh took off	one,	and			
e'tho'ne'	nēn'	ē <sup>10</sup> 'te'nhoñ'tā'	Nēn'	tā'hno <sup>10</sup> '	wā'tka'tē <sup>10</sup> '	e'	11	
at that time	now	it it put into its mouth	Now	and	it flew,	there		
niā'kā'tie'	dji'	noñ'we'	ne'	Tawí'skaro <sup>9</sup>	wā'hotā'skoñnio <sup>10</sup> 'ni'hā'tie'	12		
there it went flying	where	the place	the	Flint (Ice, Crystal)	he it bridge kept on building for himself			
E'	ia'hēñmitskwa're <sup>10</sup> '	ak'tā'	dji'	roio'te'	nēn'	wa'hi'	13	
There	there it alighted	near by	where	he was working,	now	verily		
wā'tio'hēñ're'te'	wā'kēñ'ro':	"Kwē'."	kwē',	kwē',	kwē',	kwē',	14	
it uttered a cry	it (z.) it said	"Kwē'."	kwē',	kwē',	kwē',	kwē',		

<sup>9</sup>This is approximately the death cry or halloo of the Trogon.

<sup>10</sup>The blue-bird is here mentioned as it is among the migratory birds to return in the spring, which is a token that the spring of the year has come and that the power of the Winter power is broken.

his head and looked and saw a bird sitting there. He believed from what he saw that it held in its mouth the thigh of a man-being, and also that its mouth was wholly covered with blood. It was then that Tawī'skaro<sup>o</sup> sprang up at once and fled. As fast as he ran the bridge which he was making was dissipated.<sup>a</sup>

Now then, verily, the father of Sapling had given him sweet corn, and now he roasted this corn. A great odor, a sweet odor, was diffused. So when the grandmother of Tawī'skaro<sup>o</sup> smelt it, she said: "What other thing again is Sapling roasting for himself?" She addressed Tawī'skaro<sup>o</sup> saying: "Well, let us two go to see it, where he has his fire built." Now, of course, they two had at once uprisen, and they

- 1 kwē'ᵀᵀ E'tho'ne' nēn' wā'hēno<sup>o</sup>'kets'ko' ne' Tawī'skaro<sup>o</sup>  
 kwē'ᵀᵀ At that time now he his head raised the Flint  
 (Ice, Crystal)
- 2 tā'hno<sup>o</sup>' wā'hatkā'tho' wā'ha'kē<sup>o</sup>' tei'tēn'ā' e' kē<sup>o</sup>'tskwā'there'  
 and he looked he it saw bird there it sat.
- 3 Wā're're' dji' ni'io't dji' wā'hatkāt'ho' oñ'kwe'-kē<sup>o</sup>'hā'  
 He thought where so it is where he it looked at him- being it had been
- 4 io'hmits'nhon'te' nēn' tā'hno<sup>o</sup>' ne' dji' kā'saka'ron'te'  
 it thigh in its mouth now and the where its mouth held.
- 5 onekwē<sup>o</sup>'sōs'ko'ᵀᵀ E'tho'ne' ne' Tawī'skaro<sup>o</sup> toñtā'hatē<sup>o</sup>'stā'tei'  
 it is wholly blood At that time the Flint (Ice, Crystal) thence he quickly arose
- 6 no'k' hā'tā'takoñtā'tie' shote'kwē<sup>o</sup>'ᵀᵀ Dji' ni'io'sno're' ne' dji'  
 and his body did not again he fled. Where so it is rapid the where shop
- 7 ratāk'he' e'ᵀᵀ niteio'sno're' teioteri'sion'hā'tie' ne' hotāskoñi-  
 he ran thus so again it is rapid (came to pieces) the he it bridge had been making
- 8 oñni'hātie'ne'.  
 for himself
- 9 Ne' kā'ti' wā'hī' ne' Oteroñtoñni'ā' ro'ni'hā' thō'wī' ne'  
 The so then verily the It sapling his father he him the gave
- 10 tekoñteron'weks o'nē<sup>o</sup>'ste' ne' kā'ti' wā'hatenē<sup>o</sup>'ston'tā<sup>o</sup>'ᵀᵀ.  
 white (shriveled) corn the so then he corn roasted.
- 11 Kā'serowa'ne<sup>o</sup>'ᵀᵀ kā'sera'ko<sup>o</sup>'ᵀᵀ o'te'se'rāre<sup>o</sup>'ᵀᵀ. Ne' kā'ti' ne'  
 It odor (is) great it odor (is) pleasant it odor took on. The so then the
- 12 Tawī'skaro<sup>o</sup>' ro'sot'hā' wā'akos'ho' tā'hno<sup>o</sup>' wā'i'ro<sup>o</sup>'ᵀᵀ: "O' hā're'  
 Flint his grand she it smelled and she it said "What again (Ice, Crystal) mother
- 13 nā'ho'tē<sup>o</sup>'ᵀᵀ ne' Oteroñtoñni'ā' rotēs'koñte'ᵀᵀ Wā'hoñwē<sup>o</sup>'hā'se'  
 such kind of the It Sapling he it roasts for She said it to him thing
- 14 ne' Tawī'skaro<sup>o</sup>' wā'i'ro<sup>o</sup>'ᵀᵀ: "To', tiatkē<sup>o</sup>'se'ra' ne' dji'  
 the Flint she it said. "Well, let us two go to see it the where
- 15 thotekā'to'ᵀᵀ Nēn' se' o'k' wā'hī' toñtatitē<sup>o</sup>'stā'tei' no'k'  
 there he has Now so it is just verily they two quickly and fire." arose

<sup>a</sup>That is, so fast as winter recedes, so rapidly the ice on rivers and lakes disappears.



two ran. They two arrived where he had kindled his fire, and they two saw that it was true that he was roasting for himself an ear of sweet corn. Verily, the fatness was issuing from it in streams on the grains, along the rows of grains until only the cob was left, so fat was the corn. The grandmother of Tawí-skaró<sup>n</sup> said: "Whence didst thou bring this?" He replied: "My father gave it to me." She answered, saying: "Thou dost even intend that the kinds of men who are to dwell here shall live as pleasantly as this, here on this earth." And just then she took up a handful of ashes, and she cast them on the ear of corn that was roasting. At once the fat of the corn ceased from issuing from the roasting ear. But Sapling very severely rebuked his grandmother for doing this. Whereupon he again took up the ear of corn and wiped off the ashes that had fallen upon it. Then he again set it to

te'hoñnara'tá'to <sup>n</sup> .	lá'ha'newe'	djì'	thotekā'to <sup>n</sup> .	wá'hiatkát'ho'	1		
they two ran.	There they two arrived	where	there he has fire	they two looked			
to'ké <sup>n</sup> -ske'	ká'ti'	rote'skoñte'	ská'hra'tá'	tekoñteron'weks	2		
truly	sothen	he is roasting it for himself	one it ear of corn	white - shriveled			
o'ne <sup>n</sup> -ste'	Nakwá'	kēñ'io'	io'hna <sup>w</sup> e <sup>n</sup> toñ'nio <sup>n</sup>	tiioñiake <sup>n</sup> o <sup>n</sup> ne'	3		
it corn.	The very	it oil	it streams flows down	they come forth the			
on <sup>n</sup> -stá'ke'	nakwá'	nēñ' ne'	kē <sup>n</sup> '	nño'ñoñwa'tá'	ská'hra'tá'io <sup>n</sup>	4	
it grain on	the very	now the	here	so many it rows has	just an ear of corn has - left		
e' mion <sup>n</sup> -stare'se <sup>n</sup> .	Wá'í'ro <sup>n</sup>	ne'	ro'sot'há:	"Ká' nī'sá'há'?"	5		
there so it corn fat is.	she it said	the	his grand-mother	"Where is it thence thou it didst bring?"			
Tá'hēñ'ro <sup>n</sup> :	"Rake'ní'há'	rakwa'wí."	Toñtáioñta'ti'	wá'í'ro <sup>n</sup> :"	6		
He replied	"He my father is."	he it gave to me"	Again, thence she spoke	she it said			
"Akwá'	í'se're'	e'	nēñ'iakoto'nhá'reke'	ne'	oñ'kwe' ne'	7	
Just	thou it intendest	thus	so well they will live	the	man-beings the - human-		
ē'ienakeremion'háke'	ne'	djì'	io <sup>n</sup> 'hwēñ'djiate'.	Nēñ'	so'k	8	
they will dwell in places as tribes	the	where	it earth present is	Now	at once		
wá'tewá'teñ'na'kwe'	o'se'hara'	e'	wá'tio'ia'ke'	ne'	o'se'hara'	9	
she handful took up	it ashes the	there	she it cast the against	the	it ashes		
ono <sup>n</sup> 'kwē <sup>n</sup> 'áke'	ne'	e'	rote'skoñte'.	lá'hoñteri'sá'te'	ne'	djì'	10
it ear of corn on	the	there	he it is roasting for himself.	It ceased at once	tho	where	
kēñ'io'	ioñiake <sup>n</sup> o <sup>n</sup> 'há'tie'	ne'	e'	rote'skoñte'.	No'k'	ne'	11
it oil	they (z. oils) keep coming forth	the	there	he it is roasting for himself	and	the	
Oteroñtoñní'a'	akwá'	ioñe'hra'kwá't	wá'shakori'hwás'te <sup>n</sup>	ne'		12	
It Sapling	very	it is remarkable	he her chided	the			
ro'sot'há'	djì'	ná'e'iere'.	E'tho'ne'	nēñ'	toñsá'ra'kwe'	ne'	13
his grand-mother	where so she it did	At that time	now	again he it took up	the		
o'ne <sup>n</sup> -ste'	sá'hara'kewe'	ne'	djì'	io'se'há'ra're'.	E'tho'ne'	14	
it corn	again he it wiped	the	where	it it had ashes on.	At that time		

roast; but it was just possible for it to exude only a small amount of fatness again, as it is now when one roasts ears for himself. It is barely visible, so little does the fatness exude.

Now the grandmother of Sapling fetched ripened corn that Sapling had planted, and she shelled it. Then she poured it into a mortar. And now she took the pestle and with it pounded the corn, and she made haste in her pounding, and she said: "Verily, thou wouldst have mankind exceedingly well provided. Verily, they shall customarily be much wearied in getting bread to eat. In this manner then shall they customarily do with the mortar and also the pestle." She herself had finished them. Whereupon Sapling rebuked her for what she had done. He, in regard to this matter, said: "That which thou hast done is not good."

Then, verily, while Sapling was traveling, he was surprised to find

- 1 sa'hate'skoñ'té<sup>h'</sup> a're' akwá' e' ho'k' thoñsakakwe'ni' osthoñ'há'  
again he it roasted for himself again very thus just as much as it was possible it is small
- 2 o'k' thoñsawēñeno'té<sup>h'</sup> (ne' noñ'wá' dji' ní'io't ne'  
only again it oil put forth the this-time where so it is the
- 3 āioñte'skoñ'té<sup>h'</sup> akwá' ne' o'k' ne' wá'he'ne'ne' tawēñlāno'té<sup>h'</sup>),  
one would roast it for one's self very the just the it is visible, thence it oil would exude.
- 4 E'tho'ne' ne' ro'sot'há' iá'e'ko' ne' iotenē<sup>h'</sup>stis<sup>h'</sup>o<sup>h'</sup> ne'  
At that time the his grand-mother thence she it the it corn has ma-tured the
- 5 Oteroñtoñni'á' roñēñ'hé<sup>h'</sup>, wá'ne<sup>h'</sup>staroñ'ko'. E'tho'ne' ká'ni-  
It Sapling he it has planted, she it shelled. At that time it mortar
- 6 ká'tako<sup>h'</sup> iá'oñ'wero<sup>h'</sup>, Neñ' wá'hi' iá'e'sisá'tota'ko' wá'et'he'té'  
in thither she it poured, Now verily there she got the pestle she it pounded
- 7 wá'tiako'steri'hé<sup>h'</sup> ne' dji' wá'e'the'té' tá'hno<sup>h'</sup> wá'iro<sup>h'</sup>;  
she made haste the where she it pounded and she it said:
- 8 "Akwá' i'sore' tō'kē<sup>h'</sup> ne<sup>h'</sup>tiakokwatsto<sup>h'</sup>háke' ne' oñ'kwe',  
Very thou de-sirest how is it much so they will be living at ease the man-beings, (humans)
- 9 Akwá' e<sup>h'</sup>s āero<sup>h'</sup>hiá'kē<sup>h'</sup>tei' ne' dji' e<sup>h'</sup>ienā'tarake', E'  
Very custom-arily one should struggle utterly the where one bread will eat, Thus
- 10 hé<sup>h'</sup>s ne<sup>h'</sup>ieier'háke' ne' ká'niká'tá' no'k' ho'ni' ne' a'sí'sá',"  
custom-arily so one it will habit-ually do the it mortar and also the it pestle."
- 11 Akwá'há' ne' iakos<sup>h'</sup>o<sup>h'</sup>, Tá', e'tho'ne' ne' Oteroñtoñni'á'  
she herself the she them fin-ished So, at that time the It Sapling
- 12 wá'shakoñ'hwá's'té<sup>h'</sup> ne' dji' ná'e'iere', wá'hēñ'ro<sup>h'</sup>; "iá'  
he her matter it rebuked in the where so she it did he it said: Not
- 13 wá'hi' teioñ'ere' ne' dji' ná'siere',"  
verily it is good the where so thou it didst do."
- 14 Ne' ká'tí' wá'hi' ne' Oteroñtoñni'á' dji' te'hotawēñ'rie'  
The so then verily the It Sapling where he travels

that it became dark. So then he mused, saying: "Why, this seems to be a marvelous matter, this thing that thus takes place." Thereupon he returned homeward. Arrived there, he found the sun in no place whatsoever, nor did he find Tawi'skaro<sup>9</sup> and his grandmother. It was then that he looked about him. So then he looked and saw a light which was like the dawn. Therefrom he understood that the sun was in that place. He therefore sought servants who would accompany him to fetch the sun. Spider volunteered; so also did Beaver; so also did Hare; so also did Otter. So at this time they made themselves a canoe. When they had completed the canoe, they all then placed themselves in the canoe, and they then of course began to paddle, directing their course toward the place where the dawn shone forth, toward the

wá'hatie'ré <sup>8</sup>	o'k' nēn'	tāokara'hwe <sup>7</sup> .	Ta', e'tho'ne'	wā're're':	1
he was surprised	only now	therefrom it became dark	So, at that time	he thought	
'A'nio' <sup>6</sup>	iori'hwane'hrá'kwá't	dji' ná'wē' <sup>5</sup> ."	E'tho'ne' nēn'		2
'Well	it matter is wonderful	where so it happened	At that time now		
sa'há'tēn'ti',	la'sá'rawe' <sup>4</sup>	ia' ká'ti' kán'eká'	ne' kará'kwá',		3
he went back home	There he arrived	not so then anywhere	the at sun		
Tawi'skaro <sup>3</sup>	no'k' ho'mi' ne'	ro'sot'há' ia' ho' ne'	kán'eká',		4
Flint Crystal	and also the	his grand not too the	anywhere		
mother					
E'tho'ne' ne' nēn'	wá'tháká'toñ'nió' <sup>2</sup> .	Wá'hatkát'ho' ká'ti'			5
At that time the now	he looked about in different ways	He looked so then			
teti'ohwát'he' <sup>1</sup>	dji' ni'io't' ne'	tetiawēn'tote',	Nēn' e'tho'ne'		6
there it is light	where so it is the	there it day dawns	Now at that time		
wá'ho'niko <sup>0</sup> ráiōn'tá'ne'	e' <sup>0</sup> noñ'we'	ieká'io' <sup>0</sup> ne'	kará'kwá',		7
he it understood	there the place	there it lies the	at sun		
Ta', e'tho'ne' nēn'	ne' wá'ha'nhá'tseri'sáke'	ne' a'hōñ'ne'			8
So, at that time now	the he assistants sought for	the they him should			
a'hōñ'sá'hatiko'thá' ne'	kará'kwá',	Takwá'a'sá'r' wá'hat'hoñka' <sup>0</sup>			9
they should go after it again	the at sun	spider he volunteered			
riá'ke', no'k' há're'	Tsoni'to', no'k'	há're'	Tá'ho''tane'ké' <sup>0</sup> ,		10
and again	Beaver and again	Hare			
no'k' há're'	Tawi'ne', Ta', e'tho'ne'	nēn'	wá'hoñ'hoñ'ni'm',		11
and again	Otter So, at that time now	they themselves it boat	made for		
Ne' ká'ti' dji' nēn'	wá'hoñ'hoñ'wis'a'	e'tho'ne' nēn'	akwe'ko' <sup>0</sup>		12
The so then where now	they their boat finished	at that time now	it a		
ká'hoñ'wako <sup>0</sup>	wá'hoñ'ti'tá', nēn'	tá'hwo' <sup>0</sup>	wá'hi' wá'hati'kawe' <sup>0</sup>		13
it boat in	they embarked now	and	veryly they paddled		
e' <sup>0</sup> ná'hatie'rá'te'	dji' noñ'we'	tá'awēn'tote',	Ne' ká'ti' ne'		14
there	with her they the now	the place there it day dawns	The so then the		
selves directed	where the place	there it day dawns	The so then the		

place where lay the sun. The trees stood together, and on their tops lay the sun. So then Sapling said: "Thou, Beaver, do thou cut down the tree; and thou, Spider, shalt climb the tree, and at the top of the tree thou shalt fasten thy cord. Then thou shalt descend, hanging by thy cord, until thou reachest the ground." And he said to Hare: "As soon as the tree falls, thou must seize the sun. Thou art assuredly an adept at skulking through the underbrush. No matter how difficult the ground be, thou art able of course to flee by stealth, if at this time it so be that one pursue thee from place to place." He said: "But thou, Otter, shalt care for the canoe. If it be so that we all get aboard the canoe, thou shalt turn back the canoe at once."

- 1 nēn' eia·hati·ra·r'·ho' ne' dji' tkawe'note' dji' noñ'we' iekā'ie<sup>o</sup>  
 time there they arrived the where there it island where the place there it  
 lies
- 2 ne' karā'kwā'. Ē<sup>o</sup>skā'ne' ne' dji' ke·r'·hi'to<sup>o</sup> karēn'·hakēn'iate<sup>o</sup>  
 the it sun. one (place) in the where it tree stand it tree top of  
 plurally
- 3 e' iekā'here' ne' kara'kwā'. E'tho'ne' ne' Oteroñ'āmi'ia'  
 there it it lies upon the it sun. At that time the It Sapling
- 4 wā'hēn'ro<sup>o</sup>: "I·se' ne' Tsoni'to' ē<sup>o</sup>seroñ'tiā'ke', no'k' ni'se'  
 he it said: "Thou the Beaver thou it tree shalt cut but the  
 down, thou
- 5 Takwā'ā'sa'r' ē<sup>o</sup>serā't'he<sup>o</sup> ne' karoñta'ke' karēn'·hakēn'iate' e'  
 spider thou shalt climb it the it tree on it tree top of there
- 6 ē<sup>o</sup>tesne'rōñke' ne' sa'se'riie'. E'tho'ne' tē<sup>o</sup>tesāts'ne<sup>o</sup>te' ē<sup>o</sup>tesatīa'  
 thou shalt it tie the thy cord At that time thence thou shalt thou thy body  
 descend shall fasten
- 7 taniēn'to<sup>o</sup> ne' sa'se'riie'ke' dji' niio're' o<sup>o</sup>hwēñdjia'ke'  
 to it the thy cord on where so it is far it ground on
- 8 ē<sup>o</sup>se'serā'tā'ne'<sup>o</sup> No'k' wā'hawē<sup>o</sup>·hā'se' ne' Ta'ho<sup>o</sup>·tane'ke<sup>o</sup>  
 again thou it will reach<sup>o</sup> And he him said to the Hare
- 9 wā'hēn'ro<sup>o</sup>: "Kawēñni'io' nēñ' ē<sup>o</sup>karoñtie'no<sup>o</sup>ne' i'se' tē<sup>o</sup>se'kwe'  
 he it said: "So soon as now it tree shall fall thou it is thou it shalt  
 pick up
- 10 ne' kara'kwā'. Seweieñ'te't wā'hi' ne' ē<sup>o</sup>satkwatoñ'hwe' ne'  
 the it sun. Thou art skillful verily the thou shalt flee in zigzag lines the
- 11 o'skawakoñ'sho<sup>o</sup>. lawero<sup>o</sup>·hā'tie<sup>o</sup> to' nā'teiao<sup>o</sup>·hwēñdjiañoñ'  
 it bushes among It matters not how so it land forbidding (is)
- 12 niā'ni't sakwe'niōñ ki' wā'hi' ne' ē<sup>o</sup>satkwatoñ'hwe' ne'  
 thou art able to I be- verily the thou shalt flee in zigzag lines the  
 do it, lieve,
- 13 to'kā' noñ'wā'·ke' ē<sup>o</sup>āies'·sere'·so<sup>o</sup>. No'k' ne' Tawī'ne' ka'hoñ'  
 if this time is it one thou would pursue about, And the Otter it boat
- 14 we'ia' ni'se' ē<sup>o</sup>sate'niko<sup>o</sup>·ra'ro<sup>o</sup>. To'kā' wā'hi' nēñ' akwe'ko<sup>o</sup>  
 the thou thou it wilt attend to, if verily now it all
- 15 ē<sup>o</sup>teiakwā'tā' iokoñtā'tie' ē<sup>o</sup>sattā'kwā'te' ne' ka'hoñwe'ia'.<sup>o</sup>  
 again we shall at once (it thou it will turn the it boat."  
 embark follows)

All this, then, came to pass. Beaver, of course, worked there, biting out pieces from the tree; and Spider, for his part, climbed to the tree top, and having reached the top, he then, verily, fastened his cord about it. Thereupon he let himself down, and again alighted on the earth. So then, when there was, of course, little to cut, and the prospect was encouraging that it would be possible to fell the tree, then Spider pulled on the cord. Then, in fact, the tree toppled over. Thereupon Hare rushed forward and seized the sun, for, indeed, Tawí'skaro<sup>o</sup> and his grandmother both came running up. It was then that Hare fled, taking the sun away with him. Now, of course, they pursued him in many places; he fleetly scurried through the shrubbery. After a time he directed his course straight for the canoe; for then,

E'tho'	ká'ti'	to'ké <sup>o</sup> 'ske'	na'á'wé <sup>o</sup> ,	Tsoni'to'	wá'hi'	nēn'	e''		1	
Thus	so then	truly	so it hap- pened,	Beaver	verily	now	there			
wá'hoio'tá'	wá'hatekhwaniōñ'ko'	ne'	karoñta'ke'	no'k'	ne'				2	
he worked	he it bit repeatedly	the	it tree on,	and	the					
Takwá'á'sa'r	ia'hara'thé <sup>o</sup>	na',	ne''	ne'	karēñ'hakēñ'iate'				3	
Spider	there he climbed	that one	the that	the	it tree top of					
ia'ha'rawe',	nēn'	wá'hi'	e''	tá'ha'hwan'rake'	ne'	rao'seri'ie',			4	
there he arrived	Now	verily	there	he it wrapped	the	his cord,				
E'tho'ne'	nēn'	toñta'hatia'toñ'te',	sa'hara'tá'ne'	o''hwēñdji'ke',					5	
At that time	now	thence he his body suspended,	again he reached it	it earth on,						
Ne''	ká'ti'	wá'hi'	ne'	nēn'	e''	ho'k'	na'teteioá'sa'	ne'	nēn'	6
That	so then	verily	the	now	there	only	so it is narrow	the	now	
io'r'há'ratste'	nēn'	e''wa'to''	e''karoñtieno''ne'	e'tho'ne'	ne'				7	
it is very hopeful	now	it will be possible'	it tree will fall	at that time	the					
Takwá'á'sa'r	nēn'	tá'ha'seriie'tati'ronō <sup>o</sup> ,	To'ké <sup>o</sup> 'ske'	ká'ti'					8	
Spider	now	he it cord pulled on	Truly	so then						
wá'karoñtieno''ne',	E'tho'ne'	ne'	Ta'ho''tāne'ké <sup>o</sup>	tá'hāiá'takoñta-					9	
it tree fell,	At that time	the	Hare	thence his body fol- lowed instantly						
tie'te'	wá'trá'kwe'	ne'	kara'kwá',	Nēn'	se''	wá'hi'	o'k'	e''	10	
he it took up	the	it sun,	Now	indeed	verily	just	there			
te'hnitak'he'	ne'	Tawí'skaro <sup>o</sup>	no'k'	ho'ni'	ne'	ro'sot'há',	Nēn'		11	
they two ran	the	Flint lee, Crystal	but	also	the	his grand- mother,	Now			
wá'hi'	Tá'ho''tāne'ké <sup>o</sup>	wá'hate'ko',	ioñsa'ha'hawe'	ne'	kara'-				12	
verily	Hare	he fled,	hence he it bore	the	sun					
kwá',	Nēn'	wá'hi'	wá'hoñwa'sere''so <sup>o</sup> ,	Rotkwatoñ'hwe'tie'se'					13	
Now	verily	they him pursued from place to place,	He fled in devout courses							
ne'	o'skawako''sho <sup>o</sup> ,	Ā'karo'	nēn'	ia'hakoñtatie'te'	dji'	noñ-			14	
the	it bushes among	After a time	now	thither he went directly	where	the side				
ka'ti'	tká'hoñwá'ie <sup>o</sup> ,	nēn'	se''	wá'hi'	ne'	roñnatia'ke'	ne'		15	
of it	there it boat lies,	now	indeed	verily	the	they others	the			

indeed, the others, his friends, were aboard the canoe. He came thither on the board, and got aboard the canoe. At the same time with this, Otter pushed off the canoe, and they again began to paddle.

So then, as they rowed back, Otter, it is said, did verily continue to talk. They forbade him, but he did not obey. Then a person struck him a blow with a paddle on his mouth. (It is for this reason that now the mouth of the Otter is such that one would think that it had been broken off long ago. His lower jaw is shorter than the upper. It is plain where one struck him with a paddle.)

So when they had arrived at home, Sapling said: "It shall not continue to be thus, that a single person rules over the sun." Then it was that he cast the sun up to the center of the sky, saying: "There where the sky is present, thereto must thou keep thyself

- 1 roñtēñ'ro' ieshatīā'tī' ka'hoñ'wako<sup>o</sup>. O'k' cihatak'he' ioñsa-  
they his friends there again they it boat in. Just there he ran along again he  
are are embarked
- 2 hatī'tā'. E'tho'ne' iokoñtā'tie' ne' Tawī'ne' sa'hatā'kwā'te' ne'  
embarked. At that time at once (it the Otter he-it turned back the  
follows)
- 3 ka'hoñwe'īā'. nēñ' wā'hi' sa'hatī'kawē'.  
it boat, now verily again they paddled.
- 4 Ne' kā'tī' ne' dji' nēñ' shoti'hoñwakerā'ne' Tawī'ne'.  
The so then the where now again their boat floats along Otter,
- 5 iā'ke<sup>o</sup>. to'kē<sup>o</sup>'ske' dji' ro'tharā'tie'. Roñwana'hri's'thā'. no'k' iā'  
it is said, truly where he kept on They him forbade, and not  
talking.
- 6 te'hothoñtā'to<sup>o</sup>. Nēñ' e'tho'ne' shāiā'tā' ā'kawē' wā'ho'ic<sup>o</sup>'te'  
he obeyed. Now at that time he one it paddle he-him struck  
person
- 7 dji' rā'saka'roñte' wā'hano<sup>o</sup>'hwar'īā'ke'. (Ne' tiiori'hwā' ne'  
where his mouth (is) he him it blow struck (The it is reason the
- 8 noñ'wā' ne' Tawī'ne' e' nī'io't dji' rā'saka'roñte' āicē're'  
present the Otter thus so it is where his mouth one would  
time think
- 9 o'k' tetkāi'ktei'ho<sup>o</sup>. Nī'ha'qhiots'hes'ā' ne' e'tā'ke' noñkā'tī'.  
just one it had broken. So his jaw (is) short the lower side of it,
- 10 we'ne' dji' e' kāic<sup>o</sup>'to<sup>o</sup> ā'kawē' wats'to<sup>o</sup>.)  
it is plain where there one-it struck it paddle one used it.)
- 11 Ta'. ne' kā'tī' wā'hi' ne' nēñ' cīoñsa'hoñnewe' ne' Oteroñtoñ-  
So, the so then verily the now there again the y the It sapling  
arrived
- 12 nī'ā' wā'hēñ'ro<sup>o</sup>: "Iā' e', the<sup>o</sup>io'to<sup>o</sup>'hāke' ne' teieñ'tā' ho'k'  
he-it said. "Not thus, thus it will con- the one person only  
time to be
- 13 āiewēñiñ<sup>o</sup>'hāke' ne' kara'kwā'. Ta', E'tho'ne' nēñ'  
one-it should control the it sun." it so, at that now  
time
- 14 sā'tewā'sēñ'no<sup>o</sup> ne' dji' karoñ'hiate' e' iā'ho'tī' ne'  
just its middle the where it sky is pres- there he-it threw the  
ent
- 15 kara'kwā' tā'hno<sup>o</sup> wā'hēñ'ron': "E'tho' dji' karoñ'hiate' e'  
it sun and he-it said: "There where it sky is pres- there  
ent

attached, and, besides this, thou shalt continuously journey onward." He pointed thither, and said: "The place where it plunges itself into the deep [that is, the west] people will habitually call the place whither thou shalt habitually descend, the place wherein thou shalt habitually be immersed. At these times, verily, darkness will come upon the earth present here; and 'The place where the sun rises [that is, the east] people will habitually call the place whence thou wilt habitually peer out, and people will say, 'Now the Sun has come out.' Then shalt thou raise thyself upward therefrom. Thus thou shalt continue to have this function to perform. Thou shalt continue to give light to this earth." Besides this he said: "Whosoever mankind mention thee, they will ever say customarily: 'He is the Great Warrior who supplies us with light.'" So then, in its turn, now came of course the luminary, the Moon, which was his mother's head,

é <sup>o</sup> ·satiá <sup>o</sup> ·tanéñ <sup>o</sup> ·táktó <sup>o</sup> ·háke <sup>o</sup>	néñ <sup>o</sup>	tá·hno <sup>o</sup> ·	o'k	é <sup>o</sup> ·tiotkoñta <sup>o</sup> ·kwo <sup>o</sup>	1				
wilt thou thy body attach (as a fixture)	now	and	just	it shall be contin- uous					
é <sup>o</sup> ·sa'téñtióñhá'tié <sup>o</sup> ·	lá·há'teá'té <sup>o</sup>	wá·héñ <sup>o</sup> ·ró <sup>o</sup> ;	··Dji <sup>o</sup>	ia'tewat-	2				
thou shalt move along	Thither he pointed	he it said	"Where	there it sets					
tehot'ho's	é <sup>o</sup> ·koñwáñats'heke <sup>o</sup>	dji <sup>o</sup>	é <sup>o</sup> ·s	noñ <sup>o</sup> ·we <sup>o</sup>	é <sup>o</sup> ·sats'no <sup>o</sup> ·te <sup>o</sup>	3			
(immerses itself)	will they call it habitually	where	cus- tomarily	the place	there thou shalt go down				
ié <sup>o</sup> ·sanoñwí'ró'te <sup>o</sup> .	E'tho'ne <sup>o</sup>	wá·hi <sup>o</sup>	néñ <sup>o</sup>	é <sup>o</sup> ·tioká'ra'hwo <sup>o</sup>	ne <sup>o</sup> ·dji <sup>o</sup>	4			
there thou shalt be immersed.	At that time	verily	now	it shall become dark	the where				
io <sup>o</sup> ·hwéñdjia'te <sup>o</sup> .	Dji <sup>o</sup>	tkara·kwí'neke <sup>o</sup> ·s	é <sup>o</sup> ·koñwáñats'heke <sup>o</sup> ·		5				
it earth is present	Where	there it sun comes out	shall it they call habitually						
(á·há'teá'té <sup>o</sup> ·dji <sup>o</sup> ·noñka'ti <sup>o</sup> )	··e'·hé <sup>o</sup> ·s	noñka'ti <sup>o</sup>	té <sup>o</sup> ·sake'to'te <sup>o</sup> ·ne <sup>o</sup>		6				
(thither he pointed	where	the side of it	"there, cus- tomarily	side of it	there thou shalt peer over				
é <sup>o</sup> ·ni'ró <sup>o</sup> ·ne <sup>o</sup>	oñ <sup>o</sup> ·kwe <sup>o</sup>	néñ <sup>o</sup>	takara·kwí'neke <sup>o</sup> ·ne <sup>o</sup> .	Tá <sup>o</sup> .	e'tho'ne <sup>o</sup>	7			
one it will say	the man-being (human)	now	it sun has come up	so	at that time				
toñtesathará'tate <sup>o</sup> .	E <sup>o</sup> ·	ní'se <sup>o</sup>	ní'io't	dji <sup>o</sup>	é <sup>o</sup> ·sateri'hon'take <sup>o</sup> .	té <sup>o</sup> ·ssh-	8		
thence thou shalt arise thyself.	There	the thou	so it is	where	thou duty wilt have it,	thou			
wathe'take <sup>o</sup> ·ne <sup>o</sup>	dji <sup>o</sup>	io <sup>o</sup> ·hwéñdjia'te <sup>o</sup> ·	Néñ <sup>o</sup>	tá·hno <sup>o</sup> ·	wá·héñ <sup>o</sup> ·ró <sup>o</sup> ;	9			
it will make light	the	where it earth is present	Now	and	he it said				
··Kat'ke <sup>o</sup> ·ne <sup>o</sup>	oñ <sup>o</sup> ·kwe <sup>o</sup>	i'se <sup>o</sup>	é <sup>o</sup> ·iosaná'to <sup>o</sup>	é <sup>o</sup> ·ioñto <sup>o</sup> ·'heke <sup>o</sup>	é <sup>o</sup> ·s:	10			
"Whenever	the man-being (human)	thou	one thou shalt designate	one shall continue to exist	custom- arily				
·Ro'ské <sup>o</sup> ·rake'te <sup>o</sup> ·kowa <sup>o</sup> ·ne <sup>o</sup>	·teshoñkwa'shwathe <sup>o</sup> ·t'éñni's.				14				
'The Great Warrior is	the	he it causes it to be light for							
Tá <sup>o</sup> .	e'tho'ne <sup>o</sup>	néñ <sup>o</sup>	noñ <sup>o</sup> ·wá	ne <sup>o</sup> ·ne <sup>o</sup>	é <sup>o</sup> ·hni'tá <sup>o</sup>	ne <sup>o</sup>	wá·hi <sup>o</sup>	ne <sup>o</sup>	12
So,	at that time	now	the pre-sent time	the that	it moon	the	verily	the	
rio <sup>o</sup> ·'há <sup>o</sup>	ro·ni'stén <sup>o</sup> ·há·ké <sup>o</sup> ·há <sup>o</sup>	akonoñ <sup>o</sup> ·dji <sup>o</sup>	ne <sup>o</sup>	ro'sot'ha <sup>o</sup>	dji <sup>o</sup>			13	
he himself	his mother it was	her hand	the	his grand mother	where				

and which his grandmother had also placed on the top of a standing tree. This, too, he threw up to the sky, saying: "The power of thy light at night shall be less." He added: "At times they will see thee in full. Every night thy size shall diminish until it is gone. Then again, thou shalt every night increase in size from a small beginning. Every night, then, thou shalt grow until the time comes when thou hast completed thy growth. So now, thus it shall be as to thy mode of existence." Moreover he said: "Whenever mankind who shall dwell here on earth mention thee, they will keep saying customarily: 'Our Grandmother, the luminary pertaining to the night.'"

Then Sapling now formed the body of a man<sup>a</sup> and also that of a woman [of the race of mankind]. His younger brother, Tawiskaro<sup>b</sup>,

1	ke'rhí'te' it tree stands	o'ni' also	ná" the that	ne" that one	e' there	iako'há'ro', there she it fas- tened at the top,	e'tho' there	ho'ni' also	ná" the that
2	ne' that one	iá'ho'ti' there he it threw	ne' the	dji' where	karoñ'hiate', it sky is pres- ent,	wá'hén'ro" <sup>c</sup> ; he it said,	∴ Ê <sup>u</sup> tioto'ktáke' ∴ It will be lacking		
3	ne' the	ní'se' the thou	ne' the	dji' where	té <sup>u</sup> se'shwathe'té" thou shalt cause it to be light	ne' the	a'soñthén'ne'." it night (time) in,		
4	Wá'hén'ro" <sup>c</sup> ; He it said	∴ Sewatie'ré" <sup>c</sup> ∴ Sometimes	e'kaná'no" <sup>c</sup> 'háke' it shall be full	ne' the	dji' where	té <sup>u</sup> iesá- one			
5	kan'ereke', they look at shall,	Niá'tewá'soñta'ke' Every night (every night in number)	e'ñiostho'o" <sup>c</sup> 'há'tie' it shall continue to grow smaller	ne' the	dji' where	ní'sá' thou art large			
6	dji' where	ní'o're' so it is far	ié <sup>u</sup> wa'tsá'te', it shall all dis- appear,	E'tho'ne' At that time	nén' now	a're' again	niwá'á' so it is small in size	dji' where	
7	té <sup>u</sup> tesate'hia'ro" <sup>c</sup> thence thou shalt grow larger	sewa'soñtats'ho" <sup>c</sup> one it night apiece	o'ni' also	ná" the that	ne' the one	ne' the	dji' where		
8	té <sup>u</sup> tesate'hia'ro" <sup>c</sup> thence thou shalt grow larger	dji' where	ní'o're' so it is dis- tant	té <sup>u</sup> tkáie'ri'ne' it shall be cor- rect	e <sup>u</sup> sesate'hia'ro" <sup>c</sup> again thou shalt grow to maturity,	Tá' So,			
9	e' thus	ní'se' thou	ne <sup>u</sup> io'to" <sup>c</sup> 'háke' so it shall continue to be	ne' the	dji' where	e <sup>u</sup> siá'ta'te'ke'." thou shalt exist."	Nén' Now	tá'hno" <sup>c</sup> and	
10	wá'hén'ro" <sup>c</sup> ; he it said	∴ Ne' ∴ The	ka'tke' whenever	í'se' thou	e <sup>u</sup> iesana'to" <sup>c</sup> one these shall	ne' the	oñkwe- (human)		
11	'ho'ko" <sup>c</sup> being plurally	ne' the	e <sup>u</sup> iemak'ereke' they will be dwelling	ne' the	dji' where	io <sup>u</sup> hwéñdja'te' it earth is pres- ent	e <sup>u</sup> ioñto" <sup>c</sup> one shall ha- bitually		
12	heke' say	e <sup>u</sup> s' custom- arily	lethi'soi'há' she our grand- mother	ne' the	a'soñthé" <sup>c</sup> 'khá' the nocturnal (at night middle of the)	kara'kwá'." it luminary "			
13	Ne' The	ká'ti' so then	ne' the	Oteroñtoñi" <sup>c</sup> 'á' It Sapling	nén' now	wá'hoiá'toñ'niá' he his body made	ne' the		
14	roñ'kwe' he man-being (a man)	no'k' but	ho'ni' also	ne' the	ioñ'kwe', she man-being (a woman)	E' There	te'hakan'ere' he it looked at	ne' the	

<sup>a</sup> This incident is evidently taken from Genesis in the Christian Bible.



watched him there. So then, when he had, of course, caused them to live, he placed them together.

Then it was that Sapling started upon a journey to inspect the condition of the things he had finished on the earth then standing forth. Then, at that time, he came again to review those things and to see what things man [of the human race] was doing.

Then he returned to the place in which he had given them liberty. So then he found the two doing nothing except sleeping habitually. He merely looked at them, and went away. But when he came again their condition was unchanged; they slept habitually. Thus then, in this manner matters stood the very few times he visited them; the condition was unchanged; they slept customarily. Thereupon he took a rib from each, and substituted the one for the other, and replaced each one in the other body. Then, of course, he watched them.

lä'tate'kēñ'ä'	Tawiskaro <sup>o</sup> .	Ne'	kä'ti'	wä'hi'	ne'	dji'	nēñ'	1	
his younger brother	Flint	The	so then	verily	the	where	now		
wä'shakao'n'hetē'	skä'ne'	wä'shako'tero <sup>o</sup> .						2	
he them caused to live	in one place	he them placed,							
Nēñ'	wä'hi'	ne'	Oteroñtoññi'ä'	wä'hä'tēñ'ti'	sä'hatkē <sup>o</sup> 'se-			3	
Now	verily	the	It sapling	he started away	again he went				
nio <sup>o</sup> 'hä'	dji'	nio't	ne'	dji'	rosä'ho <sup>o</sup> '	ne'	dji'	wato <sup>o</sup> 'hweñ-	4
to yow them	where	so it is	the	where	he things has finished	the	where	it earth is	
ejä'tē'	Ne'	kä'ti'	ne'	dji'	nēñ'	toñta'shakoiñkē <sup>o</sup> 'se'ro <sup>o</sup> '		5	
present.	The	so then	the	where	now	again he them viewed in order			
'othe'no <sup>o</sup> '-kē <sup>o</sup> '	nihäti'e'r'hä'	ne'	oiñkwe <sup>o</sup> '					6	
something is it	so he is doing	the	man-being human						
Ne'	kä'ti'	dji'	nēñ'	sä'rawē'	dji'	noiñwe'	nä'shakotkä'wē <sup>o</sup> '	7	
The	so then	where	now	again he arrived	where	place	just he them left		
lä'	kä'ti'	othe'no <sup>o</sup> '	toiäti'e'r'hä'	ne'	o'k'	ne'	roti'tä's.	Ne'	8
not	so then	anything	they two were doing	the	only	the	they slept	The	
o'k'	ne'	wä'shakotkä't'ho'	ak'tē'	noiñwe'	noiñkä'ti'	nioñsä're <sup>o</sup> '		9	
only	the	he them looked at	else- where	the place	side of it	just again he went			
Ne'	kä'ti'	ne'	nēñ'	a're'	sä'rawē'	kato'ke <sup>o</sup> '	nio't	roti'tä's.	10
The	so then	the	now	again	again he arrived	unchanged	so it is	they slept habitually	
E'	kä'ti'	nio't	akwä'	to'kä'ä'	noiñrats'tē'	ne'	wä'sha-	11	
Thus	so then	so it is	very	low	it is reported	the	he		
ko'kä'tä'sē'	kato'kē <sup>o</sup> '	nio't	roti'tä's.	Tä'	e'tho'ne'	nēñ'		12	
them visited,	unchanged	so it is	they slept habitually	so	at that time	now			
-kä't'sho'	wä'shakote'karota'ko <sup>o</sup> '	nēñ'	tä'hno <sup>o</sup> '	wä'thate'ni'	dji'			13	
one each	he them rib took out of,	now	and	he them ex- changed	where				
sä'shakote'karo'tē <sup>o</sup> '	Nēñ'	wä'hi'	wä'shakote'niko <sup>o</sup> 'ra'rē <sup>o</sup> '	wä're'ro <sup>o</sup> '				14	
again he it rib fixed into them	Now	verily	he them watched	he it thought					

thinking of what perhaps might now happen. It was therefore not long before the woman awoke. Then she sat up. At once she touched the breast of the man lying at her side, just where he had placed her rib, and, of course, that tickled him. Thereupon he awoke. Then, of course, that matter was started—that matter which concerns mankind in their living; and they also started that matter for which in their kind their bodies are provided—that matter for which reason he is a male human being and she a female human being.

Then Tawiskaro<sup>66</sup> also formed a human being, but he was not able to imitate Sapling, as the form of the human being he poorly made showed. Tawiskaro<sup>66</sup> addressed Sapling, saying: "Do thou look, I also am able, myself, to form a human being." So when Sapling looked at that which

- 1 "O' eí' kē<sup>67</sup> ne' nē<sup>68</sup>hā'wē<sup>69</sup>?" Iā' kā'ti' tekari'hwes ne'  
 1 "What this is it the so it will happen?" Not so then it is a long matter the  
 2 iako<sup>70</sup>'kwe' nēn' wā'ie'. E'tho'ne' wā'ōntkets'ko'. Nakwā' o'k'  
 2 She man being now she awoke. At that time she sat up. The very just  
 3 eieia'takoñta'tie' ne' rañ'tion'mi' ne' roñ'kwe' e' kē<sup>67</sup>  
 3 her body followed the his body lay extended the he man-being there where  
 4 nia'eiere' dji' noñ'we' ni'hote'karota'kwē<sup>71</sup> rañ'a'tā'ke'  
 4 just she it where place there he rib has removed his flank on  
 5 wā'thoñwanis'tekā'te' wā'hī'. E'tho'ne' nēn' wā'hā'ie'. Nēn'  
 5 she him tickled verily. At that time now he awoke. Now  
 6 wā'hī' ē<sup>72</sup>teri'hwā'tēn'ti' dji' niaakoteri'hwā'te' ne' oñ'kwe'  
 6 verily it matter started where just one it duty has the man-being  
 7 ne' iako'n'he' no'k' ho'mi' nēn' wā'hiateri'hwā'tēn'tiā'te' dji'  
 7 the they live and also now they matter started where  
 8 nā'ho'tē<sup>73</sup> nia'tāieñta'kwē<sup>74</sup> dji' nā'ho'tē<sup>73</sup> kari'hoñ'mi' ne'  
 8 such kind of just their bodies it are where such kind of thing it it causes the  
 9 roñ'kwe' i'kē<sup>67</sup> no'k' ho'mi' ne' dji' ioñ'kwe' i'kē<sup>67</sup>.  
 9 he man-being it is and also the where she man-being it is.  
 10 Tawiskaro<sup>66</sup> kā'ti' o'mi' wā'roñ'mi' ne' oñ'kwe'; no'k' iā'  
 10 Flint so then also he it made the man-being, but not  
 11 te'hokwe'mio<sup>66</sup> ne' a'hoñā'ke'rami' ne' Oteroñtoñmi'<sup>75</sup> dji' nā'  
 11 he is able to do it the he him should imitate the It Sapling where the that  
 12 ne' nioñkwe'tē<sup>67</sup> ne' wā'hā's'ā'. a'se'kē<sup>67</sup> ne' Tawiskaro<sup>66</sup>  
 12 that just kind of man- the he it finished, because the Flint  
 13 wā'hawē<sup>67</sup>hā'se' ne' Oteroñtoñmi'<sup>75</sup>: "Sakāt'ho' wakkwe'mio<sup>66</sup>  
 13 he him spoke to the It Sapling: "Do thou look at it I it am able to do  
 14 se' o'mi' mi' ne' oñ'kwe' ē<sup>76</sup>koñ'mi'." Ne' kā'ti' ne'  
 14 indeed also the I the man-being (human) I it will make." The so then the

made him say "I am able to form a human being," he saw that what he had formed were not human beings at all. The things he formed were possessed of human faces and the bodies of otkon [monsters], subtly made otkon. Sapling spoke to him, saying: "That assuredly is the reason that I forbade thee, for of course thou art not able to do as I myself am doing continually." Tawi'skaro" answered, saying: "Thou wilt nevertheless see that I can after all do as thyself art doing continually, because, indeed, I possess as much power as thou hast." Now, verily, at this time they two separated. And now, Sapling again traveled from place to place on the surface of the earth. He went to view things that he had completed. After a while, then, Sapling promenaded along the shore of the sea. There he saw Tawi's-

Oteronōtōmī'ā'	djī'	nēn'	wā'hatkā't'ho'	ne'	ra'to <sup>o</sup>	ne'	1
It sapling	where	now	he it looked at	the	he it says	the	
wakkwe'nio <sup>o</sup>	ne'	oñ'kwe'	e <sup>o</sup> koñ'ni'	lä'	hoñ'kwe'	te'kē <sup>o</sup>	2
I it am able to do	the	man being (human)	I it will make	not	he man being (mami)	it is	
ro'sā'o <sup>o</sup>	Nē'ne'	o'k'	ne'	oñ'kwe'	kako <sup>o</sup> soñtā'ko <sup>o</sup>	nēn'	3
he them has finished	The that	just	the	man-being	he is faced therewith	now	
tā'hno <sup>o</sup>	ot'ko'	kāā'tōñtā'ko <sup>o</sup>	ka'rio'	oni'tat'ko <sup>o</sup>	ka'rio'	ne'	4
and otkon (mudlike)	it is bodied therewith	annual (it is)	sabily otkon (it is)	annual, (it is)	annual, (it is)	the	
wā'hi'	wā'hāñ'ti'sā'	Tā'hata'ti'	ne'	Oteronōtōmī'ā'	wā'hēñ'ro'		5
verily	he its body finished	He spoke	the	It Sapling	he it said		
"Ne'	wā'hi'	kañ'hoñ'ni'	ko'n'he'se'	ne'	djī'	lä'	6
"The	Verily	it it causes	I those caution	the	where	not	
tesakwe'nio <sup>o</sup>	ne'ne'	nae'siere'	ne'	i'	djī'	nīwakierē <sup>o</sup> hā'tie'."	7
thou art able to do it	the that	so thou it shouldst do	the	I	where	so I it keep on doing."	
Nēn'	wā'hi'	tōñtā'hata'ti'	ne'	Tawi'skaro <sup>o</sup>	wā'hēñ'ro'	"E <sup>o</sup> sa-	8
Now	verily	there he answered	the	Plant (crystal)	he it said	"Thou	
tkāt'ho'	kī'	djī'	e <sup>o</sup> kkwe'm'	se <sup>o</sup>	e'	ne <sup>o</sup> kie're'	9
it will see	I think	where	I it shall be able to do	indeed	thus	so I shall where do	
nī'sāierē <sup>o</sup> hā'tie'	ne'	i'se'	a'se'ke <sup>o</sup>	e'	se <sup>o</sup>	nīwako'shatse <sup>o</sup> serā'	10
so thou art carrying on work	the	thou	because	thus	indeed	so my power is large	
djī'	nī'io't	ne'	i'se'."	Nēn'	wā'hi'	e'tho'ne'	11
where	so it is	the	thou	Now	verily	at that time	
Nēn'	a're'	wā'hi'	ne'	Oteronōtōmī'ā'	tōñsā'hatawēñ'ro'sā'	ne'	12
Now	again	verily	the	It sapling	he went traveling about	the	
djī'	io <sup>o</sup> hwēñdjā'te'	Se'hatke <sup>o</sup> senio <sup>o</sup> hā'	ne'	djī'	nī'ho'sā'		13
where	at earth is present	Again he went to see the things plurally	the	where	he things	has	
a'n'ho <sup>o</sup>	Ā'kare'	kā'ti'	ne'	Oteronōtōmī'ā'	kaniataraktā'tie'	e'	14
made secretly	After a time	so then	the	It sapling	it like along	there	
i're'	E'tho'	kā'ti'	wā'ho'ke <sup>o</sup>	ne'	Tawi'skaro <sup>o</sup>	e'	15
he is walking	Then	so then	he him saw	the	Plant (crystal)	there	
						he stood about here and there	

karo<sup>u</sup> standing about in different places. At the water's edge lay the body of a man-being who was as white as foam<sup>a</sup>. When Sapling arrived there, he said: "What is this that thou art doing?" Tawī's-karo<sup>u</sup> replied, saying: "Assuredly, I have made the body of a male man-being. This person whose body lies here is better-looking than is the one whom thou hast made." "Assuredly, I have told thee that I have as much power as thou hast; yea, that my power is greater than is thy power. Look thou, assuredly his body is as white as is the body of the one whom thou hast formed." Sapling answered, saying: "What thou sayest is assuredly true. So then, if it be so, let me be looking while he makes movements of his body and arises. Well, let him stand, and also let him walk." Whereupon Flint said: "Come! Do thou

- 1 Ne' dji' teio'hnekak'te' roñ'kwe' e' rāiā'tionñ'ni', e' ni'hara'kē<sup>u</sup>  
The where it water's edge at he man-being there his body lay there so he is white
- 2 dji' ni'io't ne' o'hwats'tā', Wā'hēñ'ro<sup>u</sup>, ne' Oteroñtoñni'ā'  
where so it is the it foam he it said the it Sapling
- 3 ne' dji' nēñ' e' iā'rawe': "O' ne' ni'satie'r'ha'z'" Tā'hata'ti'  
the where now there there he arrived. "What is it the so thou art doing?" He answered
- 4 ne' Tawī'skaro<sup>u</sup> wā'hēñ'ro<sup>u</sup>: "Wā'hīiā'toñ'ni' wā'hi' ne'  
the Flint he it said: "I his body made verily the  
(Ice, Crystal)
- 5 roñ'kwe'. Kē<sup>u</sup>i'kē<sup>u</sup> rāiā'tionñ'ni' sē<sup>u</sup>'hā' niōra'se' dji' ni'hā-  
he man-being. This it is he an extended more so it is fine- where so he is  
body lies, looking
- 6 iā'to'tē<sup>u</sup> dji' ni'se' ni'io't ne' sheiā'tis'o<sup>u</sup>, Ko'hro'rī' wā'hi'  
kind of where the thou so it is the thou his body I thee told verily  
body thou hast made.
- 7 dji' e' niwake'shatstē<sup>u</sup>'serā' dji' ni'se' ni'io't. Nēñ' tā'hmo<sup>u</sup>  
where thus so my power is large where the so it is, Now and  
thou
- 8 sē<sup>u</sup>'hā' o'ni' i'si' noñ'we' niwake'shatstē<sup>u</sup>'serā' dji' ni'se'  
more also beyond place so my power is large where the  
thou
- 9 ni'io't. Satkāt'ho' wā'hi' kara'kē<sup>u</sup> ne' ni'hāiā'to'tē<sup>u</sup> dji'  
so it is. Do thou look verily it (is) white the such his body kind where  
of (is)
- 10 ni'se' ni'io't sheiā'tis'o<sup>u</sup>, Tā'hata'ti' ne' Oteroñtoñni'ā'  
the so it is thou his body he replied the it Sapling  
hast finished
- 11 wā'hēñ'ro<sup>u</sup>: "To'kē<sup>u</sup>'ke', wā'hi' ne' dji' nā'ho'tē<sup>u</sup> sā'to<sup>u</sup>.  
he it said "Truly, verily the where such kind of thou it  
thing sayest.
- 12 To', kā'ti' tekkan'erak ratoria'neroñ'ko' nēñ' tā'hmo<sup>u</sup> a'hat-  
Well, so then let me look on let him make move- now and let  
ments
- 13 kets'ko', To', a'hā'tā'ne no'k' ho'ni' ā'hā'tēñ'ti'. Tā'  
him arise. Well, let him and also let him walk. So,  
stand up
- 14 e'tho'ne' ne' Tawī'skaro<sup>u</sup> wā'hēñ'ro<sup>u</sup>: "Hau', satkets'ko'.  
at that the Flint he it said: "Come, do thou arise."  
time (Ice, Crystal)

<sup>a</sup> This man-being was Snow, Winter's shandiwork. The life with which this man being was endowed by Sapling is that which enables the snow to return every winter. Otherwise it could never have returned.

arise." But he that lay there did not make a single movement. Then, of course, Tawi'skaro<sup>9</sup> put forth all his skill to cause this being to live and then to arise. He did everything possible to do it but he could not effect his purpose and failed to cause him to come to life, for he did not come to life. Then Sapling said: "Is this not what I have been saying, that thou art not able to do as I can do?" He added: "What purpose, in its turn, will be served by having his body lying here, having no life? Is it only this, that he shall always lie here? That is the reason that I habitually forbid thee to make also the things that thou seest me making; for, assuredly, thou art not able to do the things that I am doing." So then, of course, Tawi'skaro<sup>9</sup> said: "Well, then, do thou cause that one there to live." So, in truth, Sapling consented to this. He drew near to the place where the man

lā'	othe'no'	te'hotoria'nero <sup>9</sup>	ne'	rāā'tion'mi',	Nēn'	wā'hi'	1	
Not	anything	he himself moved	the	his body has extended,	Now	verily		
ne'	Tawi'skaro <sup>9</sup>	dji' o'k'	nā'tethou'rē <sup>9</sup>	ne'	a'hato'n'hete',		2	
the	Flint (Iv., Crystal)	where	just so he did everything	the	he should come to life			
e'tho'ne'	a'hatkets'ko',	Nakwā'	dji' o'k'	nā'tethori'hwāiera'to <sup>9</sup>			3	
at that time	he should arise,	The very	where just	he did all manner of things				
no'k'	wā'hono'ro <sup>9</sup> se'	kī'	ne'	a'hoton'he'to <sup>9</sup> ,	E'tho'ne'	ne'	4	
and	he it failed to do	I think	the	it would come to life for him	At that time	the		
Oteroitoimi'a'	wā'hēn'ro <sup>9</sup> :	"Ne'	wā'hi'	cika'to <sup>9</sup> ,	lā'	se'	5	
It Sapling	he it said	"That one	verily	where I keep saying,	Not, indeed,			
wā'hi'	e'	tesakwe'ni <sup>9</sup>	dji'	ni'	nī'to't."	Wā'hēn'ro <sup>9</sup> :	6	
verily	thus	thou art able to do it	as	the	so it is "	He it said		
"Nā'ho'te <sup>9</sup>	non'wā'	e <sup>9</sup> wate's'te'	ne'	kē <sup>9</sup>	rāā'tion'mi'	lā'	7	
"What kind of thing	this time	it will be of use	the	here it is	he has extended	not		
tero'n'he',	Ne'	o'k'-kē <sup>9</sup>	ne'	tiot'ko <sup>9</sup>	e'	e <sup>9</sup> hāā'tion'nike'?	8	
he lives.	The	only is it	the	always there		his body will be extended ever		
Ne'	wā'hi'	kari'ho'n'mi'	koñā'ris'thā'	e <sup>9</sup> s'	ne'	dji' nā'ho'te <sup>9</sup>	9	
The	verily	it it causes	I thee chide	customarily	the	where what kind of thing		
wā'satkāt'ho'	wā'koñ'mi'	no'k'	ha're'	i'se'	wā'son'mi',	lā'	10	
thou didst see	I it made	and	ngun	thou	thou it madest	Not		
se',	wā'hi'	tesakwe'ni <sup>9</sup>	ne'	nā'sie're'	dji'	nikatie'nhā'."	11	
indeed	verily	thou art able to do it	the	so that it shouldst do	where	so I do things		
Tā',	e'tho'ne'	wā'hi'	ne'	Tawi'skaro <sup>9</sup>	wā'hēn'ro <sup>9</sup> :	"To',	kā'ti'	12
So,	at that time	verily	the	Flint (Iv., Crystal)	he it said	Well,	so then	
i'se'	e'	teo'n'het."	To'kē <sup>9</sup> sko'	kā'ti'	ne'	Oteroitoimi'a'	13	
thou	there	do thou cause it to live	Truly	so then	do	It sapling		
wā'hathoñ'tate',	E'	kā'ti'	nūā'ha're'	dji'	rāā'tion'mi'	tā'ho <sup>9</sup>	14	
So it consented to,	There	so then	so that he went	where	his body has extended	and		

lay, and bent over and breathed into his nostrils, and he at once began to breathe, and lived. He said to him: "Do thou arise and also do thou stand, also do thou keep traveling about on this earth." The body of a woman had he also formed at that place. Sapling caused both of them to live.

Tawī'skaro<sup>9</sup> spoiled and undid some of the things that Sapling had prepared. The rivers to-day in their different courses have been changed, for, in forming the rivers, Sapling provided them with two currents, each running in a contrary course, currents made for floating objects in opposite directions; or it may be that it is a better explanation to say that in the middle of the river there was a division, each side going in a direction contrary to that of the opposite side, because Sapling had intended that mankind should not have, as a usual thing, any difficult labor while they should be traveling. If, for any reason, a

- 1 iā'thasa'kete' rā'nio<sup>9</sup>'sa'ko<sup>9</sup>' e' iā'hatoñ'rī' ne' o'nī' ne'  
there he bent his nose in there thither he the also the  
forward, breathless
- 2 iokōntā'tie' tā'hatoñ'rī' wā'hato'n'hete'. Wā'hēn'ro<sup>9</sup>': "Satskets'-  
at once (it thence he he came to life. He it said. "Do thou  
follows) breathed
- 3 ko', ne' o'nī' tes'tā'ne' ne' o'nī' ne' tesatawēñrie' hāke'  
arise, the also do thou do thou do thou do thou keep traveling  
about
- 4 dji' io<sup>9</sup>'hwēñdjia'te'." ioñ'kwe' o'nī' o'k' skā'ne' dji' shako-  
where it earth is present," she man- also just in one where he made  
being
- 5 iā'toñ'ni'. Ne' Oteroñtoñmī'ā' teteia'ro<sup>9</sup>' shakaon'he'to<sup>9</sup>'.  
her body the It Sapling both he them caused to  
live.
- 6 Ne' Tawī'skaro' shohetkē<sup>9</sup>'to<sup>9</sup>'. shorī'sio<sup>9</sup>' ne' dji'  
The Flint some he spoiled them he dis- the where  
(Ice, Crystal) things undid again, arranged
- 7 nā'ho'tē<sup>9</sup>' rokwātā'kwē<sup>9</sup>' ne' Oteroñtoñmī'ā'. Ne' noñ'wā'-kē<sup>9</sup>'  
such kind he has put in the It Sapling. The this time is it  
of things
- 8 ne' dji' kaqñio<sup>9</sup>'hate'niō<sup>9</sup>'. a'se'kē<sup>9</sup>' ne' Oteroñtoñmī'ā' dji'  
the where it river present in because the It Sapling where  
several places,
- 9 roqñio<sup>9</sup>'hoñniā'niō<sup>9</sup>' teio'hnekē<sup>9</sup>'to<sup>9</sup>'kwē<sup>9</sup>'. ne' tē<sup>9</sup>'s ne' aete-  
he rivers made several it has two currents either flow- the or the we  
ing in an opposite direction
- 10 wēn'ro<sup>9</sup>' teio'hnekē<sup>9</sup>'hawi'to<sup>9</sup>'. no'k kē<sup>9</sup>' kī' kā'tē<sup>9</sup>' sē<sup>9</sup>'hā'  
should either it has two currents bear- and here I be- it lies more-  
say ing in an opposite direction, it is, lieve,
- 11 io'niko<sup>9</sup>'hrāiñ'tā't ne' aetewēñ'ro<sup>9</sup>' sū'tekaqñio<sup>9</sup>'hi'hē<sup>9</sup>' tekiā-  
it is comprehensible the we-should say it river middle-of it they
- 12 tek'hē<sup>9</sup>'. teteia'ro<sup>9</sup>' e're<sup>9</sup>' teio'hnekē<sup>9</sup>'hawi'to<sup>9</sup>'. a'se'kē<sup>9</sup>' ne'  
two join, they two else- where two it current flow, either because the  
both where in an opposite course,
- 13 Oteroñtoñmī'ā' rawē'ro<sup>9</sup>' iā' tē<sup>9</sup>'iakoro<sup>9</sup>'hiakēñ'hāke' ne'  
It Sapling he it intended not they will be greatly distressed the
- 14 oñ'kwe' dji' tē<sup>9</sup>'iakotawēñrie' hāke'. To'kā' othe'no<sup>9</sup>' e<sup>9</sup>'kari-  
man-beings where they will keep-on traveling If anything it it will  
(human) about.

person would wish to descend the current, it would indeed not be a difficult matter simply to place himself in a canoe, and then, of course, to descend the current of the river; and then, if it should be necessary for him to return, he would, of course, paddle his canoe over to the other side of the river, and just as soon as he passed the division of the stream then, of course, his canoe would turn back, and he would then again be descending the current. So that is what Sapling had intended; that mankind should be thus fortunate while they were traveling about on rivers, but Tawí'skaro' undid this.

Now, moreover, Tawí'skaro' himself formed these uplifted mountains; these mountains that are great, and also these divers rocky cliffs—he himself made them, so that mankind who would dwell here would have cause to fear in their continual travelings.

hoñ'ni'	ẽ'ie <sup>h</sup> h <sup>h</sup> wawẽ <sup>h</sup> 'te'	ka'hoñweia'ke'	ia'	ki'	wá'hi'	1			
canoe	one stream will descend	it boat on	not,	the	verily				
otho'no'	tewõñ'to're'	ne'	o'k'	ãioñti'tá'	ne'	ka'hoñ'wako'			
it anything	it is difficult	the	only	one himself should embark	the	it boat in			
nẽñ'	wá'hi'	ẽ'io <sup>h</sup> h <sup>h</sup> wawẽ <sup>h</sup> 'te'	No'k'	to'ká'	tẽ'iakoto <sup>h</sup> 'hweñ'djio'se'	3			
now	verily	one it current will descend	And	if	it one will be necessary for				
ne'	noñsãio <sup>h</sup> 'keto'	ne'	ki'	o'k'	wá'hi'	ne'	e're <sup>h</sup> '	nãkaqchio <sup>h</sup> 'ha'ti'	4
the	one should return again	the	I think	only	verily	the	other (sole)	such it river side of	
nĩe'ie'hoñ'ioñtie'	dji'	o'k'	nũio'sno're'	ne'	nẽñ'	tãioñto'hetste'	5		
thither one his boat will steer	where	only	so it is rapid	the	now	one it will pass			
dji'	tokia'hnekák'he <sup>h</sup> '	nẽñ'	ki'	o'k'	wá'hi'	ẽ <sup>h</sup> sewã'keto'	ne'	6	
where	they two waters join	now,	I believe,	only	verily	it will go back again	the		
ako'hoñwe'ia'	io'h <sup>h</sup> wawẽ <sup>h</sup> 'to <sup>h</sup> 'há'tie'	a're'	Ta'	ne'	rawe'ro <sup>h</sup> '	7			
one's boat	it is going down stream	again,	so	the	he it intended				
ne'	Oteroñtoñni'ã'	e'	ne' <sup>h</sup> watiese <sup>h</sup> 'há'ke'	ne'	oñ'kwe'	ne'	8		
the	It Sapling	thus	some one will be contented	the	man-being so	the humans			
kaqchio <sup>h</sup> 'háko <sup>h</sup> '	dji'	tẽ'iakotawẽñrie' <sup>h</sup> 'há'ke'	No'k'	ne'	Tawí'skaro <sup>h</sup> '	9			
it river in	where	one will be habitually traveling	And	the	Flint Ice Crystal				
sho'hetke <sup>h</sup> 'to <sup>h</sup> '	shori'sio <sup>h</sup> '	10							
again he it spoiled,	again he it disarranged.								
Nẽñ'	tã'hno <sup>h</sup> '	ne'	Tawí'skaro <sup>h</sup> '	ke <sup>h</sup> 'i'ke <sup>h</sup> '	iononte'niõ <sup>h</sup> '	iononto	11		
Now	and	the	Flint Ice Crystal	this it is	it no autumn stands plurally	it no autumn plurally			
wa'ne' <sup>h</sup> 'se'	teiotste <sup>h</sup> 're'niõ <sup>h</sup> '	o'ni'	rao <sup>h</sup> 'há'	e'	ni'hoie'ro <sup>h</sup> '	12			
large are	it rock stands high plurally	also,	he him self	thus	so he has done it				
Ne'	oñ'kwe'	ẽ'ienakerenion <sup>h</sup> 'há'ke'	ẽ'iakotswatani'heke'	dji'	13				
The	man being human	they will be dwelling in diverse places	it the m will keep troubling	who re					
tẽ'iakotawẽñrie' <sup>h</sup> 'há'ke'	14								
they will be traveling about									

Now, moreover, Sapling and also Tawiskaro<sup>n</sup> dwelt together in one lodge, each occupying one side of the fire opposite to that of the other. It was then, verily, usual when they two had returned to abide in the lodge, that Tawiskaro<sup>n</sup> kept questioning Sapling, asking him what object he feared, and what would most quickly kill him. Sapling replied: "A weed that grows in the swampy places, a sedge called 'it-cuts-a-person,' is one thing. I think, when I do think of it, that that weed struck against my body by someone would cut it. I do believe that it would cut through my body." Then Tawiskaro<sup>n</sup> replied, saying: "Is there no other object which gives thee fear?" Sapling, answering, said: "I usually think that the spike of a cattail flag would kill me if one should strike me on the body with it." (These two things that Sapling spoke of, his father had told him to say, when he had been at his father's lodge.)

- 1 Nēn' tāhno<sup>o'</sup> ne' Oteroñtoñni'<sup>ä</sup> no'k ho'ni' ne' Tawiskaro<sup>n</sup>  
Now and the It Sapling and also the Flint  
(Ice, Crystal)
- 2 skano<sup>n</sup>sä<sup>n</sup>'ne' ni'tero<sup>n</sup>, te'hotiteiē<sup>o'</sup>'hoñte' (te'hotiteiē<sup>n</sup>'harets'to<sup>n</sup>).  
one it house in there they they are on opposite (they fire have between them.)  
two abide, sides of the fire
- 3 Ne' kā'ti' wā'hi' ē<sup>o'</sup>s ne' nēn' ieshoti'ē<sup>n</sup> kano<sup>n</sup>'sako<sup>n</sup><sup>o'</sup>  
The so then verily custom- the now there again they it house in  
arily entered
- 4 sni'tero<sup>n</sup> nēn' ē<sup>o'</sup>s wā'hi' ne' Tawiskaro<sup>n</sup> rori'hwanōñtoñ<sup>n</sup>  
again they now custom- verily the Flint he him questions asks  
two abide arily (Ice, Crystal)
- 5 ne' Oteroñtoñni'<sup>ä</sup>, ra'to<sup>n</sup>: "O' hē<sup>o'</sup>s nā'ho'tē<sup>n</sup> ne' rao<sup>n</sup>'hā'  
the It Sapling, he it says: "What custom- kind of the he him-  
(as it) arily thing self
- 6 ratsa'ni'se' ne'ne' to'sno're' a'ho'rio'" Wā'hēñ'ro<sup>n</sup> ne'  
he it fears the that it is quick it him would He it said the  
kill."
- 7 Oteroñtoñni'<sup>ä</sup>: "O'sā'kēñtā'ke' iotoñni' o'hoñte' iako'hre'nā's  
It Sapling: "It marsh land on it grows it weed it one cuts,  
(a sedge)
- 8 i'ke're' koñwā'iat's ē<sup>o'</sup>s. Tho'i'kē<sup>o'</sup> o'hoñte' kiā'ta'ke' āie'ie<sup>o'</sup>te'  
I believe, they it call custom- That it is it weed my body on one it should  
usually arily, strike
- 9 aoñk'hrene', tā'hno<sup>o'</sup> i'ke're' iā'taōñtiak'te' ne' kiā'ta'ke'."  
it me would and I think it would break the my body on."  
cut, in two
- 10 Toñtā'hēñ'ro<sup>n</sup> ne' Tawiskaro<sup>n</sup>: "lā'-kē<sup>o'</sup> othe'no<sup>n</sup> ne' o'ia'  
He spoke in reply the Flint: "Not is it anything the other  
(Ice, Crystal) it is
- 11 te'shetshā'ni'se'?" Toñtā'hata'ti' ne' Oteroñtoñni'<sup>ä</sup> wā'hēñ'ro<sup>n</sup>:  
then it dost fear?" He spoke in the It Sapling he it said  
reply
- 12 "Ono'tā' oteawē<sup>n</sup>'sā' ne' ē<sup>o'</sup>s i'ke're' aoñkeri'io' ne'ne'  
"It flag its spike the custom- I think it me would the  
(cattail) arily kill that
- 13 āioñkiē<sup>o'</sup>'te' kiā'ta'ke'." (Kē<sup>o'</sup>'i'kē<sup>o'</sup> teiori'hwake' ne' dji'  
one me would my body on " (This it is two matters) in the where  
strike number
- 14 nā'ho'tē<sup>n</sup> wā'hēñ'ro<sup>n</sup> ne' Oteroñtoñni'<sup>ä</sup> ro'ni'hā' ro'hro'ri'  
such kind of he it said the It Sapling his father he it him  
thing has told



At that time Sapling said: "What thing then dost thou fear?" Tawiskaro<sup>o</sup> said: "Yellow flint, and also the horns of a deer. I suppose, when I do think of it, that I should perhaps die at once should one strike me with either."

So after that when Sapling traveled, if he saw a stone of the yellow chert kind, he would customarily pick it up and place it high on some object, and also, if he saw a deer's horn, he would pick it up and would place it high on some object.

Then, verily, it came to pass that they two had again returned home. The height of one side of their lodge was not great, but the height of the other side was greater. Sapling occupied the side which had the greater and Tawiskaro<sup>o</sup> the side which had the lesser height. Then it

ne'ne'	a'hēn'ro <sup>o</sup>	e'	eīā'hakwāt'ho'	dji'	thomo <sup>o</sup> 'sote'	ne'	1		
the	he should	there	he visited there	where	there his house	the			
that	say				stands				
ro'ni'hā'.	E'tho'ne'	ne'	Oteroitoīni'ā'	wā'hēn'ro <sup>o</sup> ;	'(O' kā'ti'		2		
his father	At that	the	It sapling	he it said	'What	so then			
	time				is it				
ni'se'	nā'ho'te <sup>o</sup>	sets'ha'ni'se'?	Wā'hēn'ro <sup>o</sup>	ne'	Tawiskaro <sup>o</sup> ;		3		
the	kind of	thou it fearest?	He it said	the	Flint				
thou	thing				(See, Crystal)				
'Okarakēn'rā'	onēn'īā'	no'k'	hā're'	o'skēnmoito <sup>o</sup>	ona'karā'		4		
"It white-grained	it rock	and	again	it deer	its horn				
(yellow chert)									
ī'ke're'	e'ns	ne'	āion'kiē'te'	iaki'he'īā'te'	o'ne'te'."		5		
I think	custom-	the	one me	I would die at	perhaps,"				
	arily		would strike	once					
Tā'	e'tho'ne'	ne'	dji'	te'hotawēn'rie'	ne'	Oteroitoīni'ā'	to'kā'	6	
So,	at that	the	where	he traveled	the	It Sapling	it		
	time								
wā'hatkāt'ho'	kanēn'īāie <sup>o</sup>	ne'	okarakēn'rā'	wā'trā'kwe'	e'ns		7		
he it saw	it stone lies	the	it white-grained	he it packed	cus-				
			(flint)	up	tomarily				
e'neke <sup>o</sup>	wā'hā're <sup>o</sup>	no'k'	ho'ni'	ne'	o'skēnmoito <sup>o</sup>	ona'karā'	8		
up high	he it placed	and	also	the	it deer	its horn			
	up								
ne'	wā'hatkāt'ho'	wā'trā'kwe'	e'neke <sup>o</sup>	īā'hā're <sup>o</sup> ."			9		
the	he it saw	he it packed	up high	he it placed					
		up		up					
Tā'	ne'	kā'ti'	wā'hi'	ne'ne'	a're'	iesho'ti'	Ska'ti'	ne'	10
So	the	so then	verily	the	again	there again	one side	the	
			that	that		they are together	of it		
dji'	rotino <sup>o</sup> 'sote'	nā'teio'nho <sup>o</sup> 'tes'ā'	no'k'	ne'	ska'ti'	teio'n-		11	
where	their lodge	its side is low	and	the	one side	its side			
	stands				of it				
ho <sup>o</sup> 'tes	nā'	ne'	Dji'	kā'ti'	ne'	noñka'ti'	ne'	teio'nho <sup>o</sup> 'tes	12
is tall	that	the	Where	so then	the	the side	the	its side is tall	
(high)	one	that				of it			
e'	noñka'ti'	ne'	Oteroitoīni'ā'	e'ns	reñ'tero <sup>o</sup>	no'k'	ne'		13
there	the side	the	It sapling	custom-	arily	and	the		
	of it								
Tawiskaro <sup>o</sup>	dji'	ne'	noñka'ti'	nā'teio'nho <sup>o</sup> 'tes'ā'	nā'	ne'		14	
Flint	where	the	the side	its side is low	that	the			
(See, Crystal)			of it		one	that			

was that Sapling increased the intensity of the fire by putting hickory bark on it. Then, assuredly, it became a hot fire, and then, assuredly, the legs of Tawí'skaro<sup>o</sup> began to chip and flake off from the intense heat of the fire. Then, of course, Tawí'skaro<sup>o</sup> said: "Thou hast made too great a fire. Do thou not put another piece of bark on the fire." But Sapling nevertheless put on the fire another piece of bark, and then, of course, the fire became greater. Now the fire was indeed hot, and now, too, Tawí'skaro<sup>o</sup>'s whole body was now flaking off in chert chips. Now, too, he was angry, because Sapling kept putting more bark on the fire, and, besides that, his side of the lodge having only a slight height, he had only very little space in which to abide. Now he writhed in the heat; indeed, Tawí'skaro<sup>o</sup> became so angry that he ran out at once, and

- 1 Nēn' wā'hi' ne' Oteroñtoñmí'ā' wā'hateiē<sup>o</sup>howa'nā'te'. Oneñno'-  
Now verily the It Sapling he caused the fire to be great. It hickory
- 2 karā' o'hwā'teiste' ne' wā'hreñ't'ho', Nēn' wā'hi' to'kē<sup>o</sup>skē'  
it bark the he put it on the fire. Now verily truly
- 3 wā'oteiē<sup>o</sup>hata'ri'hē<sup>o</sup>, nēn' tā'hno<sup>o</sup>' wā'hi' toñta'sāwe<sup>o</sup>' ne'  
it hot fire became it, now and verily there it began the
- 4 Tawí'skaro<sup>o</sup>' raniēñtā'ke' wā'tatoñ'kwā's ne' dji' so'tei'  
Flint Ice, Crystal his leg on it flakes off iteratively the where too much
- 5 wā'oteiē<sup>o</sup>hata'ri'hē<sup>o</sup>, Nēn' wā'hi' ne' Tawí'skaro<sup>o</sup>' ra'to<sup>o</sup>;  
it hot fire-it became Now verily the Flint Ice, Crystal he-it says:
- 6 "So'tei' nā'sateiē<sup>o</sup>howa'nā'te<sup>o</sup>. To'sā' o'ia' sase'hwāteistoñ't'ho'.  
"Too much than it fire hast caused to be great. Do not do it other it is again thou bark put on fire.
- 7 No'k' ne' Oteroñtoñmí'ā' sē<sup>o</sup>'hā' o'k' ē<sup>o</sup>'s sa'hahwā'teistoñ't'ho'.  
And the It Sapling more only customarily again he bark put on fire
- 8 Nēn' ē<sup>o</sup>'s wā'hi' sē<sup>o</sup>'hā' wā'kateiē<sup>o</sup>howa'nā'hā'. Nēn' wā'hi'  
Now customarily verily more it fire became great. Now verily
- 9 to'kē<sup>o</sup>skē' ioteiē<sup>o</sup>hata'ri'hē<sup>o</sup> nēn' tā'hno<sup>o</sup>' ne' Tawí'skaro<sup>o</sup>' nēn'  
truly it hot fire-is it now and the Flint Ice, Crystal now
- 10 o'k' dji' nī'hāñ'tā' wā'tatoñ'kwā's ne' tawí'skarā'. Nēn' o'ñ'  
only where just his body large (is) it flakes off in chips the chert crystal Now also
- 11 ronā'khwēñ'o<sup>o</sup>, Ne' kā'ti' ne' Oteroñtoñmí'ā' ne' dji' o'ia'  
he has become angry The so then the It Sapling the where other it is
- 12 o'k' ē<sup>o</sup>'s sā'hate'kā'te' nēn' tā'hno<sup>o</sup>' ne' dji' nā'teio'nhō'tes'ā'  
just customarily again he-it kindled now and the where its side is low
- 13 ne' kari'hoñ'ñi' nionaktā'ā' nā' ne' the Tawí'skaro<sup>o</sup>' dji'  
the it it causes it room is small that one the that the Flint Ice, Crystal where
- 14 noñkā'ti' rēñ'tero<sup>o</sup>, Nēn' kī' te'hot'hē'takēñ'rie'. Nēn' kī'.  
side of it he abides Now, I believe, he is rolling about in the heat. Now, I think,
- 15 wā'hi' e' nā'honā'khwe<sup>o</sup>ne' ne' Tawí'skaro<sup>o</sup>' ne' iā'hāiakē<sup>o</sup>tā'tei'  
verily there so he became angry the Flint Ice, Crystal the he went out of doors at once

running into the marsh, he there broke stalks of the sedge called "it-cuts-a-person." Then he came thence on a run to the lodge, and then said: "Sapling, I now kill thee," and then struck him blows with the stalks he had brought back. So then they two now began to fight, the one using the stalk striking the other blows. But after a while Tawiskaro<sup>o</sup> became aware that his blows against Sapling did not cut him. Whereupon he then darted out again, and then went to get this time the spike of the cattail flag. So then, as soon as he returned, he rushed at Sapling and struck him blows. Again his blows failed to cut him. Then it was that Tawiskaro<sup>o</sup> fled, and then Sapling pursued him. Now, of course, they two ran. In every direction over the entire earth they two ran. So whenever Sapling saw a yellow flint stone or a deer horn on a high place he would customarily seize it suddenly, and would hit

o'sā'kōntā'ke'	nīā'hatak'he'.	e'	īā'hā'īā'ke'	ne'	īako'hre'nā's	1	
it marsh on	so there he ran,	there	there he it cut off	the	it one cuts		
o'hoñte'.	E'tho'ne'	neñ' e'	toñta'hatak'he'	dji'	rotino <sup>o</sup> 'sote'.	2	
it here	At that time	now there	again hither he ran	where	their lodge stands		
Kawēñni'io'	e'tho'	sā'rawe'	e'tho'ne'	wā'heñ'ro'	"Oteroñtoñni'ā'	3	
so soon as	there	again he arrived	at that time	he it said	"It sapling		
neñ' wā'kon'rio'."	Ne'	kā'ti'	wā'hojē <sup>o</sup> 'tā'nio <sup>o</sup> '	ne'	o'hoñte' ne'	4	
now I thee kill."	The	so then	he him struck repeatedly	the	at herbs the		
sha'ha'wī'.	Ta'.	neñ'	wā'hi'	wā'hiateri'io'.	ne'ne' o'hoñte'	5	
again he it brought.	so,	now	verily	they two fought	the that	at herbs	
ne'	shā'ha'wī'	ne'	wā'hojē <sup>o</sup> 'tā'nio <sup>o</sup> '.	No'k'	ā'kare' ne'	6	
the	again he it brought	the	he him struck re- peatedly.	And	after a time	the	
Tawī'skaro <sup>o</sup> '	wā'hat'toke'	īā'	ne''-kē <sup>o</sup> '	teka'hre'nā's	dji'	7	
Flint -lee, crystal	he noticed it	not	the - is it that	it it cuts	when		
rojē <sup>o</sup> 'thā'.	E'tho'ne'	neñ'	sa'hāiako <sup>o</sup> 'tā'te'	ne'	noñ'wā' ne'	8	
he strikes him repeatedly	At that time	now	again he went out suddenly	the	this time the		
onō'tā'	oteawē <sup>o</sup> 'sā'	ne'	sā'hako'ha'.	Ne'	kā'ti' neñ' dji'	9	
it flag (reed).	its spike	the	again he went after it.	The	so then now when		
sā'rawe'	o'k'	e'īhāi'takoñta'tie'	ne'	wā'hojē <sup>o</sup> 'tā'nio <sup>o</sup> '.	īā' hā're'	10	
again he returned	just	there his body did not stop	the	he him struck re- peatedly	Not again		
teitoñ'ō <sup>o</sup> '	ne'	a'ho'hre'nā'nio <sup>o</sup> 'ke'.	E'tho'ne'	ne'	Tawī'skaro <sup>o</sup> '	11	
it succeeded	the	he him could cut re- peatedly	At that time	the	Flint -lee, Crystal		
wā'hate'ke'.	Neñ'	ne'	Oteroñtoñni'ā'	wā'ho'sere'.	Neñ'	12	
he fled	Now	the	It sapling	o him pursued	Now		
wā'hi'	wā'tiara'tāte'.	O'hweñdjakwe'ko'	na'toñta'ñitakhe'te'.			13	
verily	they two ran	It earth is when	again the not they cut over him				
Ne'	kā'ti'	ne'	kāt'ke'	ne'	Oteroñtoñni'ā'	wā'hatkāt'ho' ne'	14
The	so then	the	when ever	the	It sapling	he it saw the	

Tawí'skaro<sup>o</sup> therewith. Customarily chert chips would fly when he hit him. Thus then he hit him as they went running. Whenever Sapling saw a horn or a yellow chert stone he would seize it suddenly and hit Tawí'skaro<sup>o</sup> with it. Then after a while he killed him. Now, at this time, toward the west, where the earth extends thitherward, there lies athwart the view a range of large mountains that cross the whole earth. There, so it is said, his body lies extended. He fell there when he was killed. Now, besides, it is plain, when we consider in what condition the earth is, that when we look about we see that the surface is uneven, some places being high, even ranges of mountain, while some are for their part low. This was, of course, done by the two as they ran from place to place, fighting as they went. That is the reason that the surface of the earth is uneven.

- 1 okarakēn'rá' onēn'lá' ne' tē<sup>o</sup>'s ne' o'skēnoñto<sup>o</sup>' oná'kará'  
it yellow chert it stone the or the it deer it horn
- 2 ne' ē<sup>o</sup>'s tā'ha'bra'kwā'te' ne' wā'ho'ie<sup>o</sup>'te'. Wā'tewato'ko' ē<sup>o</sup>'s  
the en- to-arily he it took up at once the he him hit with it. It chipped off en- to-arily
- 3 ne' tawí'skará' ne' nēn' wā'tho'kwā'te'. E' kā'ti' nī'io't  
the chert the now he hit him. There so then so it is
- 4 roñ<sup>o</sup>'tanioñ'ne' dji' te'hmitak'he'se'. Kat'ke' ne' a'ra' wā'hatkā-  
he him went hitting where they two went running about. When- ever the again he it saw
- 5 t'ho' ne' oná'kará' ne' tē<sup>o</sup>'s ne' okarakēn'rá' onēn'lá' tā'ha-  
the it horn the or the it yellow chert it stone he it took
- 6 'bra'kwā'te' ē<sup>o</sup>'s ne' wā'ho'ie<sup>o</sup>'te'. Ā'kare' kā'ti' nēn' lá'ho'rio'.  
up at once en- the he him hit. After a so then now there he to-arily time him killed.
- 7 Ne' kā'ti' noñ'wā' ne' dji' iā'tewatchōt'ho's noñka'ti' iao<sup>o</sup>'hwēñ-  
The so then present time the where there it sets, at the west the side of it it earth
- 8 djiōñtie' to<sup>o</sup>' e' tetionontā'ro<sup>o</sup>'hwe' ionontowa'ne<sup>o</sup>' teiao<sup>o</sup>'hwēñ-  
extends there there it mountain ex tends athwart it mountain large (is) it crosses
- 9 djiiak' to<sup>o</sup>' ne'ne' iá'ke<sup>o</sup>' rāā'tatā'tie'. E' noñ'we' nī'hoiā'-  
world the that it is said has body extends along. There the place his body
- 10 tiēnē<sup>o</sup>' o<sup>o</sup>' ne' nēn' shā'ho'rio'. Nēn' tā'hno<sup>o</sup>' wē'ne' ne'  
has fallen the now he killed him. Now and it is plain
- 11 tē'twāiā'to're'te' ne' dji' nī'io't ne' dji' io<sup>o</sup>'hwēñdjiā'te'  
we it shall consider the where so it is the where it earth is pres- ent
- 12 ē'tewatkat'ho' tekoñtti'ha'nio<sup>o</sup>'. O'tiā'ke' ē'nekē<sup>o</sup>' tiio<sup>o</sup>'hwēñ-  
we it shall see they differ among themselves. Some high it earth stands
- 13 djiā'te' iononta'hro'nio<sup>o</sup>'. O'tiā'ke' e'tā'ke' nā' ne'. Ne'  
out it mountain is in ranges. Some low that one the that. The
- 14 wā'hī' ne' nēn' sā'te'hmitak'he'se' roñmaterio' hā'tie'se' ne' e'  
verily the time they two ran about they two went about fighting the there
- 15 nī'hotiē'ro<sup>o</sup>' ne' dji' tekiato<sup>o</sup>'hwēñdjiā'ti'ha'nio<sup>o</sup>'.  
they two it did the where two earth differ from each other plurally.

Now then, as it was the custom of Sapling to travel, he met a male man-being. Sapling said: "What dost thou as thou goest?" He replied, saying: "I come inspecting the earth, to see whether it is just as I put it forth." Sapling replied, saying: "Verily, indeed, this is a marvelous matter about which thou art now on thy way, for the reason that assuredly it was I, myself, who completed this earth." The other person answered and said: "Not at all; for I myself have completed this earth." Whereupon Sapling replied, saying: "Well then, if it be so, let it be made plain verily, that thou didst complete this earth." He added: "At our two backs, at a distance, there is a range of high mountains of rock which is in appearance like a wall, so perpendicular are the rocks. Hither must thou move them close to thy body. If, perhaps, thou art able to do this, it will be certain

Ne' kã'ti' ne' Oteroñtoñni''ã' e''s ne' dji' te'hotawẽñ'rie,	1
The so then the It sapling custom-arily the where he traveled	
e' wã'ho'kẽ'o', roñ'kwe', Wã'hẽñ'ro'' ne' Oteroñtoñni''ã': ''O'	2
there he him saw he man-being He it said the It sapling What	
n'satiere''hã'tie'?' Tã'hari'hwã'sera'ko' ne' shãã'tã' wã'hẽñ'ro'':	3
so thou goest about He answered the he one person he it said doing it? (s), (the other)	
''Sewakatkẽ'o'se'hã'tie', Katokẽ'o'-kẽ'o' n'io't ne' wako''hwẽñ'dji-	4
'' I it come again viewing, Exchange-d is it so it is the I it earth have caused to be	
ã'tato'''' Tã'hari'hwã'sera'ko' ne' Oteroñtoñni''ã' wã'hẽñ'ro'':	5
extant He answered the It sapling he it said	
'' Iori'hwane'hra'kwã't wã'hi' ne' dji' n'satiere''hã'tie',	6
It matter is marvelous verily the where so thou it comest doing,	
a'se'kẽ'o'' I' wã'hi' wã'ks''o'' ne' kẽ'o'' io''hwẽñ'djiã'te'.''	7
because I, verily I have fin-ished it the here it is at earth is present''	
Toñta'hata'ti' ne' shãã'tã' wã'hẽñ'ro'': ''ã'te'o', I' se''	8
Thence Again he the he one person he it said Not at all I in- it is deed replied other person	
wako''hwẽñ'dji's''o'''' E'tho'ne' ne' Oteroñtoñni''ã' toñta'hẽñ'ro'':	9
I at earth have finished'' At that time the It sapling again he said in reply	
'' Ni'he''nio', kã'ã'sã', katã'kẽ'o' ne' a'shi'kẽ'o' to'ke''ske' i'se'	10
'' So there now, come let it be shown, it it may be (to, v) thou it is	
e''sas''o'' ne' kẽ'o'' io''hwẽñ'djiã'te'.'' Wã'hẽñ'ro'': ''Tsoñ'ne'	11
thou it mayst the here I earth is present He it said '' At our two- have made it is (to, v) back s	
noñka'ti' e' tiionontã'tie' ot-tẽñ'rã' e'ne'kẽ'o' tiot'te' dji'	12
the side of it there there it mountain it rock high there it where- extends along stands out	
n'io't ne' dji' tewa'so''tote' e' niottakwari''sio'' ne' dji'	13
so it is the where it's a standing thus so it is vertical the where wall	
teiot-tẽñ'ro', Kã'ro' teñ'tak'tã' e''teskwi''te', To'kã' e''skwe''ni'	14
it rock is present Hither thy body beside thou it shalt move Hither If thou shalt be able to do it	

that thou didst indeed complete this earth; if thou wilt only speak, telling that mountain range to move itself hither." He added: "Now do it then." Thereupon the other person said: "Thus it will, I think, come to pass." Then he called out, saying: "Come thou, yon mountain range, move thyself hither. Do thou stand beside my body." But the mountain range remained there; the mountain was still there unchanged. It did not move thence. Sapling spoke and said: "There, that is exactly what I have been saying, that thou hast not established this earth." The other person again replied, saying: "Well then, let it become evident, if it be true, that thou hast established the earth. Come then, do thou move that rock mountain hither." Sapling replied and said: "Thus then will I do." Thereupon he called out to the range of mountains. He said: "Come, move thyself hither." Then, verily, it moved itself

- 1 to'kē<sup>o</sup>-skē', kī', wā'hi' i'se' so<sup>o</sup>-hwēndjis'ō<sup>o</sup>. Ne' o'k' ne'  
truly, I think, verily thou it earth hast finished The just the
- 2 oñte'sata'ti' ne' ka'ro' aonōnt'kwī'te' ne' thoi'kē<sup>o</sup> ionontātā'tie'."  
hou shalt speak the hither it itself should move the that it is it mountain ex-  
tends along."
- 3 Wā'hēn'ro<sup>o</sup>: "Nēn' kā'ti'." E'tho'ne' wā'hi' ne' shāā'tā'  
He it said "Now so then." At that time verily the he other person  
(one he body.)
- 4 wā'hēn'ro<sup>o</sup>: "E', kī', nē<sup>o</sup>ia'wēn'ne'." E'tho'ne' ne' nēn'  
he it said "Thus I think so it will come to pass." At that time the now
- 5 iā'hata'ti' wā'hēn'ro<sup>o</sup>: "Hau', thoi'kē<sup>o</sup> nisenon'tāte' ka'ro'  
thither he spoke hither that it is Come that it is there thou art a hither  
standing mountain
- 6 kāsāt'kwī'te', Kiā'tāk'tā' e' te'stā'ne'." No'k' e' tiionon'tāte'  
hither do thou thyself move My body beside there do thou stand." and there there it moun-  
tain stood
- 7 kato'kē<sup>o</sup> ne' uñto't ne' e' tiionon'tāte', la' ka'ro' tetiotkwī'tō<sup>o</sup>.  
unchanged the so it is the there there it moun- Not hither it itself has moved,  
tain stood.
- 8 Nēn' wā'hi' ne' Oteroñtoñmī'ā' tā'hata'ti' wā'hēn'ro<sup>o</sup>: "Tā',  
Now verily the It Sapling thence he spoke he it said "So,  
spoke
- 9 ne' wā'hi' eika'tō<sup>o</sup>, 'lā'tē<sup>o</sup> so' wā'hi' i'se' teso<sup>o</sup>-hwēndjis'ō<sup>o</sup>."  
the verily where I have said Not at all in deed verily thou (it is) thou earth hast finished."
- 10 Ne' shāā'tā' toñta'hata'ti' wā'hēn'ro<sup>o</sup>: "To', kā'ti' kato'kē<sup>o</sup>ne'  
The he other person again he replied he it said "Well, so then let it be shown  
(one he body)
- 11 to'kē<sup>o</sup>-skē'-kē<sup>o</sup> ne' i'se' so<sup>o</sup>-hwēndjis'ō<sup>o</sup>. I'se' kiā'āsā' kā'ro'  
truly is it the thou thou earth hast finished. Thou come hither
- 12 kās'kwī'te' thoi'kē<sup>o</sup> tetiñotstēn're'." Toñta'hata'ti' ne' Oteroñtoñ-  
hither do thou it move that it is there it has set rocks up." He spoke again the It Sapling
- 13 nī'ā' wā'hēn'ro<sup>o</sup>: "E' kā'ti' nē<sup>o</sup>kieri'." E'tho'ne' nēn'  
he it said "Thus so then so I it shall do." At that time now
- 14 iā'hata'ti' ne' dji' tetiñontātā'tie', wā'hēn'ro<sup>o</sup>: "Hau', ka'ro'  
thither he spoke the where there it mountain extends along. he it said "Come, hither

thence. Close to his body, at his back, did it come to a stand-still. The elf even lightly grazed his shoulder blades. Then Sapling said: "Now turn thyself around to the opposite side and look where the range of mountains is." Whereupon he turned about and the rock struck his nose and, as to him, his nose became awry. Then at that time he spoke, saying: "Truly, indeed, thou hast established this earth here present. It was not at all I who did it. If, then, thou wilt consent to it that I may live, I will then ever continue to aid thee. I will protect at all times thy people who are to dwell on this earth." Sapling replying said: "Truly it shall thus come to pass. Mask shall mankind ever call thee, and also Grandfather."

Then, verily, during the time that Sapling was again traveling to

- kasat'kwí'te'. E'tho'ne' ka'ro' toñt'kwí'te'. Ráá'tak'tá' ra'sho'ní-  
 hither do thou thyself At that time hither it itself moved His body beside his 1  
 move.
- ne' e' wá'tka'tá'ne' ne' dji' ionontá'tié'. Wá'ho'so'nié<sup>h</sup>'to'.  
 back there it stood the where it mountain ex- It his shoulder blades 2  
 at tends along. grazed
- sere' ne' dji' teiotstén're'. E'tho'ne' ne' Oteroñtoñní'á'  
 the where it rock has set At that time the It sapling 3
- wá'hén'ro': "Néñ' to'satká'r'hate'ní. Iá'satká'ho' ne' dji'  
 he it said "Now do thou thyself turn Thither do thou the where 4  
 around.
- ñionontá'tié'." E'tho'ne' néñ' wá'tháká'r'hate'ní tá'hmo'<sup>h</sup>  
 there it mountain stands At that time now he himself turned around and 5  
 up along."
- wá'tiotsén'ro'íé<sup>h</sup>'to' ne' ra'niön'ke' tá'hmo'<sup>h</sup> wá'há'niön'sakarén're'  
 it him rock struck the his nose on and his nose became awry 6
- ná' ne'. Tá. e'tho'ne' tetthota'ti' wá'hén'ro'. Iá'ké':  
 that the so at that time thence he spoke he it said it is said 7  
 one that.
- "To'ké<sup>h</sup>'ske' wá'hi' í'se' sá'so'<sup>h</sup> ne' dji' ío<sup>h</sup>'hwéñdjiá'te'. Iá'  
 "Truly verily thou then it hast the where it earth is present Not 8  
 it is finished
- í' té'ké<sup>h</sup>. To'ká't ká'ti' é<sup>h</sup>'sathoñ'tate' ne' akon'heke'  
 I it is If so then thou shalt consent the I should live 9
- é<sup>h</sup>koñienawa'se'heke' ká'ti. É<sup>h</sup>teke'nhe'hátí'seke' ne' soñkwe'tá'  
 I thee will continue to aid so then I them will go about protecting the thy people 10
- ne' é<sup>h</sup>ienakere'niönke' ne' dji' ío<sup>h</sup>'hwéñdjiá'te'. Tá'hata'ti' ne'  
 the they shall dwell in groups the where it earth is present He spoke the 11
- Oteroñtoñní'á' wá'hén'ro': "To'ké<sup>h</sup>'ske' kí' e' né'íá'wé'ne'.  
 It sapling he it said "Truly I think thus so it will come 12  
 to pass.
- Akon'wára' ne' oñ'kwe' é<sup>h</sup>iesana'to<sup>h</sup>'khwáke' neñ' tá'hmo'<sup>h</sup>  
 It Mask the man-being they thee it will use to indicate now and 13  
 (human)
- oñkwá'sot'há' o'ni'.  
 our Grandfather also." 14
- Ne' ká'ti' wá'hi' ne' Oteroñtoñní'á' ne' dji' ná'he' wá'thata-  
 The so then verily the It sapling the where it hast is traveled 15

inspect anew the things that he had finished on this earth, then he saw another male man-being. He addressed him, saying: "What art thou doing on thy way?" The other said: "It seemed that it became necessary for me to see thee." Sapling replied: "That is undoubtedly true." The other person answered and said: "I desire that thou shouldst consent to permit me still to live. If thou wilt then consent to what I say, I will give assistance to thee; I will watch over their bodies, and I will also give them life and support and, moreover, I will continue to defend mankind, whom thou wilt cause to dwell on this earth which thou hast completed." Replying, Sapling said: "Let me see what kind of power thou hast." Thereupon the male man-being, whose name of old is Hi'no<sup>o</sup> [Thunder], started upon a run and went up into the clouds. Now, verily, rumblings were

- 1 wēn'rie' ne'ne' shotkē<sup>o</sup>se'hā'tie' ne' dji' ne' ho'sa'an'ho<sup>o</sup> ne'  
 the that again he it went about the where the he them made the  
 viewing
- 2 dji' io<sup>o</sup>hwēndjia'te' e' kā'ti' o'ia' ne' roñ'kwe' wā'ho'kē<sup>o</sup>.  
 where it earth is present there so then other the he man-being he him  
 (18) saw.
- 3 E'tho'ne' wā'hi' ne' Oteroñtoñni'ā' wā'hēn'ro<sup>o</sup>: "O'  
 At that time verily the It Sapling he it said: "What  
 is it
- 4 nisatierē<sup>o</sup>hā'tie'?" Wā'hēn'ro<sup>o</sup> ne' shāi'tā': "Wā'tewakato<sup>o</sup>-  
 just thou art going about? He it said the other person: "It became necessary  
 doing?" for,
- 5 'hwēndjio'se' ki' ne' akon'kē<sup>o</sup>, Wā'hēn'ro<sup>o</sup> ne' Oteroñtoñni'ā':  
 I the I these-should He it said the It Sapling:  
 think, see.
- 6 "To'kē<sup>o</sup>ke' wā'hi'." Toñta'hata'ti' ne' shāi'tā' wā'hēn'ro<sup>o</sup>:  
 "Truly verily." He spoke in reply the other per-  
 son he it said:
- 7 "I'ke're' a'sathon'tāte'-kē<sup>o</sup> ne' ako'n'heke'. To'kā't kā'ti'  
 I it desire thou shouldst con- canst the I live should, If so then  
 sent to it thou
- 8 sathon'tāto<sup>o</sup> dji' nā'ho'tē<sup>o</sup> kā'to<sup>o</sup> ē<sup>o</sup>koñie'nāwā'se'. E<sup>o</sup>kheia'-  
 thou it consent- where that kind of I it say I they will aid. I their bodies  
 to thing
- 9 tā'niko<sup>o</sup>ra're<sup>o</sup> ne' o'ni' ne' ē<sup>o</sup>tekho'ne' nēn' tā'hno<sup>o</sup> ē<sup>o</sup>kheia'-  
 will watch over the also the I them will protect now and I them will
- 10 taken'ho<sup>o</sup>hake' ne' oñ'kwe' nē' ē<sup>o</sup>sheiēñnak'eratste' ne' dji'  
 continue to aid the man-being the thou them will cause to the where  
 (human) dwell
- 11 io<sup>o</sup>hwēndjia'te' ne' dji' wā'so<sup>o</sup>hwēndjis'ā'. Toñta'hata'ti' ne'  
 it earth is present the where thou earth hast completed." He spoke in reply the
- 12 Oteroñtoñni'ā' wā'hēn'ro<sup>o</sup>: "To', kā'ti' katkā'ho' ne' dji'  
 It Sapling he it said: "Well, so then let me see it the where
- 13 nisa'shatstē<sup>o</sup>sero'tē<sup>o</sup>? E'tho'ne' ne' roñ'kwe', Hi'no<sup>o</sup> ni'ha-  
 thy kind of power? At that time the he man-being, The such (is)  
 Thunder
- 14 sēñno'tē<sup>o</sup> ori'hwakāioñ'ne'hā', wāthā'rā'tate' ē'neko<sup>o</sup> niā'ha're'  
 his name in the manner of the he ran high there he went  
 ancients,



heard; it thundered in the clouds, and lightnings were also emitted, and moreover many flashes shot forth, seeming as though only one from their rapidity. So then the man-being descended again where Sapling was standing, and he said: "Now assuredly thou didst see what kind of power I have." Sapling, replying, said: "It is true indeed that thou art able to do just as thou didst tell me not long ago." Then he continued: "Art thou able to cast water habitually on this earth as the summers come?" The other answered, saying: "I am able to do so." Sapling said in reply: "So then let me see how thou wilt do this." The other person replied: "Yea; so be it." Now he again ascended on high where the clouds are present. Now then again it thundered, and besides, the lightning flashed, and the clouds

otsa'tako <sup>o</sup> .	Nēn'	wā'hi'	wā'tio'to <sup>o</sup> hā'rere'	ne'	otsa'tako <sup>o</sup> .	1	
at cloud in	Now	verily	it rumbled	the	cloud in		
wā'ka'we're'	ne'	o'ni'	ne'	teweñere'kara'hwā's,	nēn'	tā'hno <sup>o</sup>	2
it spoke	the	also	the	it lightened it winked	now	and	
wā'ote'seroñtie'sero <sup>o</sup> ,	nukwā'	o'k'	sha'kā'	tā'hon'ni'	Ta,	3	
it shot strokes repeatedly	the very	only	one it is	therein made it	So,		
e'tho'ne'	nēn'	toñta'hats'nē <sup>o</sup> te'	ne'	ron'kwe'	e'	sa'rawe' dji'	4
at that time	now	he again came down	the	he man being	there	again he who arrived	
noñ'we'	ne'	Oteron'toñni'ā'	ni'rate'	nēn'	tā'hno <sup>o</sup>	wā'hēn'ro <sup>o</sup> ;	5
the place	the	It sapling	met he stands	now	and	he it said	
"Nēn'	wā'hi'	wā'satkat'ho'	dji'	niwake'shat'sto <sup>o</sup> sero'te <sup>o</sup> ."		6	
Now	verily	thou it didst see	where	such any kind of power is			
Toñta'hata'ti'	ne'	Oteron'toñni'ā'	wā'hēn'ro <sup>o</sup> ;	"To'ke'ske'	wā'hi'	7	
He spoke in repl.	the	It sapling	he it said	truly	verily		
sakwe'ni <sup>o</sup> ;	ne'	e'	ne' <sup>o</sup> siere'	ne'	dji'	nā'ho'te <sup>o</sup>	8
thou art able to do it	the	this	so thou wilt do it	the	where	that I and on thou meddlest tell them	
ne'	o'wā'ter,	No'k'	ioñsa'hēn'ro <sup>o</sup> ;	"Sakwe'ni <sup>o</sup> ke <sup>o</sup>	ne'	9	
thou	thou art going to do now	And	on the he it said	Thou art so'st thou doest	so	the	
e'sa'ñuekontē'seke'	ne'	dji'	io <sup>o</sup> hwēñdji'ate'	ne'	dji'	10	
thou shalt cast water habitually	the	where	at earth is present	the	where		
wake <sup>o</sup> ñhate'ni <sup>o</sup> ;	Toñta'hata'ti'	ne'	shai'ta'	wā'hēn'ro <sup>o</sup> ;		11	
I summer is present plurally	He spoke in repl.	it	other person	it said			
"Wakkwe'ni <sup>o</sup> ;"	Toñta'hēn'ro <sup>o</sup>	ne'	Oteron'toñni'ā'	"To'		12	
I am able to do	He said in rep.	it	It sapling	So			
kā'ti'	katkat'ho'	dji'	nē' <sup>o</sup> siere'	Toñta'hata'ti'	ne'	shai'ta'	13
so thou	let me see it	where	so thou wilt do it	He spoke in repl.	the	one in person	
wā'hēn'ro <sup>o</sup> ;	"To <sup>o</sup> ;"	E'tho'ne'	nēn'	e'neke'	niñsa'ro'	dji'	14
he it said	so	At that time	now	he it	thou art going to do	where	
noñ'we'	ñiñsa'ro'	Nēn'	ni're'	wā'hi'	saka'we're'	nēn'	15
the place	It is present	Now	it	it	thou it said	now	

became thick, and besides this they became black. Then it came forward, from the sea did it come over the dry land, raining as it came. It was marvelous as it came along. Then of course the rain passed. Then he again returned to the place where Sapling was moving about. So then Sapling spoke to him, saying: "What thou art able to do is satisfactory. So it will indeed come to pass. It shall follow closely the course pointed out in thy request. So now, indeed, it will be thy duty to travel continually, for it was thou thyself that requested this. Do thou not then ever fail to do thy duty. Thou must, of course, ever be vigilant; if at whatever time it be there come dangers to the lives of men because great serpents move from place to place in the depths of this earth and also in the sea; if it come to

- 1 tā'ho'o' towōmēro'kara'hwā's nēn' tā'ho'o' wā'kē'ʔsatatē'ḥā'ne'  
and it lightened it winks now and it cloud became thick
- 2 nēn' tā'ho'o' wā'ka'hoñ'tē'ne'. E'tho'ne' nēn' toñ'tēn'ti'  
now and it black became At that time now thence it started
- 3 kaniatara'ke' takāō'ta'kwe' o'hwēñdja'thēn'ke' noñta'we' iokēñmo-  
it lake on it entered thereby it dry land on thence it came it moved
- 4 ro'ñhā'tie'. Ione'hrakwā'to'ñhā'tie'. Ne' ka'ti' wā'hi' ē'ñtkeñmo-  
raining along It goes along marvelously The so then verily it
- 5 ra'sero'thetse'. E'tho'ne' nēn' e' sa'rawe' dji' noñ'we'  
rain passed At that time now there again he arrived where the place
- 6 ni're'se' ne' Oteroñtōñi'ā'. 'Ta', e'tho'ne' ne' Oteroñtōñi'ā'  
he is going about the It sapling so at that time the It sapling
- 7 tēthota'ti' hawēñ'ḥ: "Tkañ'e'ri' ne' dji' ni'io't ne' dji'  
thence again he spoke he it said It is proper the where so it is the where
- 8 sakwe'ñio'. E' kī' ne'ñia'we'ñne' e'ñtioñe'ñhawe' ne' dji'  
thou art able to do it there I think so it will happen it manner will follow of it the where
- 9 ni'io't ne' dji' wā'serñhwanōñ'to'. Nēn' ka'ti' wā'hi' e'  
so it is the where thou matter hast requested Now so then verily thus
- 10 ni'se' ne'ñio'to' dji' tē'satawēñrie'hake', a'se'kē'ñ' i'se' wā'hi'  
the thou so it will be come where thou shalt keep traveling about because thou verily
- 11 e' ni'io't dji' wā'serñhwanōñ'to'. To'sā' ka'ti' noñwēñ'to'.  
thus so it is where thou matter hast requested Do not do it so then ever
- 12 kasā'serēñ'no'te'. E'ñ'se'niko'ñ'rañke' wā'hi' to'ka' ka't'ke'  
thou be remiss Thou it shalt watch over verily if some time
- 13 teioterie'ñ'thā'ra'tā'ne' ne' oñ'kwe' dji' iako'n'he'. a'se'kē'ñ'  
it is mind-entangling the man belongs where they are living because
- 14 teionatawēñ'rie' o'niare'ko'wā' oñā'ko'ñ' ne' dji' io'hwēñdja'te'  
they do travel a great serpent inside the where it earth is present
- 15 no'k' ho'ni' ne' kaniatara'ko'. Ne' wā'hi' ne' to'ka't ka't'ke'.  
and also the it sea in The verily the it some-time

pass that at some time these great serpents desire to seize people as they severally travel from place to place, thou must at once kill such serpents, and when thou killest them, they will be that on which thou shalt feed. Other animals also, equal in *otkon* *orenda* [magetic magic power]<sup>9</sup> to these, all such shall fare like them. Thou wilt ever have these to watch have these as thy adversaries. Now then, of course, I have finished this matter. Now then such is the office thou hast assumed. Mankind will name thee "Our Grandfather-whose-voice-is-customarily-uttered-in-divers-places." Then, indeed, they two parted company. There the legend ends.

ne'	o'miare'ko'wā'	ē'we're'	ē'iaiko'e'nā'	ne'	oñ'kwe'ho'ko'	ne'	1	
the	it serpent great	if it will desire it	if one will seize	he	people	it		
dji'	tē'akotawēñrie'hake'	ī'se'	iokoñā'tie'	ē'seri'io'	no'k'	ne'	2	
where	they will keep traveling	thou	it follows at once	thou it shalt	and	ne		
nēñ'	ē'seri'io'	ne'	ī'se'	ē'son'he'kwē'ho'hake'	Tekoñtā'tate'ñio'		3	
now	thou it shalt kill	that	thou it is	thou shalt continue to live there-to	they 2. ladies have so crally still to eat			
o'mi'	ne'ne'	shā'teioñnat'ko'se'	akwe'ko'	kī'	shā'tē'io'to'ho'hake'		4	
also	the that	equally they are otkon	it all	I think	like so it shall continue to be			
ī'se'	nā'	ne'	ē'sateri'hwāññi'hake'	ne'	te'sewa'ñnio'take'		5	
Thou	the that	one	thou thy task shalt have it habitually	the	it shall be adversaries habitually			
Nēñ'	kā'ti'	wā'hi'	wā'keri'ho'kte'	Nēñ'	kā'ti'	ñi'se'	ē'	6
Now	so then	verily	I matter have ended	Now	so then	the	thou then	
nī'io't	dji'	wā'sateri'hoñ'te'	Ne'	oñ'kwe'	ē'iosamā'to'khwake'		7	
so it is	where	thou it duty art charged with	the	nam-being hitman	they shall name thee			
ne'	"Raksot hā'	ne'	Rawēñnota'tie'se'."				8	
the	Be my grand-father is	tho	His voice goes about sounding					
	E'tho'ne'	wā'hi'	nēñ'	toñ'sakiatekha'si'			9	
	At that time	erily	now	they two set a road				
	E'tho'	nika'kare's.					10	
	There	so it legend is long						

<sup>9</sup> see p. 224 and *Orenda* and a Definition of Religion, by J. N. B. Hewitt, *Am. ethnologist*, 5, 8, vol. 4, p. 43, 1902.





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